

T H E
H U M O U R I S T :

O R,

An entertaining Display of the Absurdities of
the *Roman Catholicks* and *Nonjurors*.

C O N T A I N I N G

Remarks upon *Exorcism*, with the Story of St. *Grat's*
Exorcising away all the RATS in the County of
Aost.

The Form of consecrating the *Dagger* for the
Affassination of *Princes*.

The Story of St. *Anthony's Ghost*.

The *Highlander* and the *Devil*.

The British *Hottentots*.

The Farce of the *Greek* and *Armenian Priests* driv-
ing away the *Devil* on *Easter Eve*.

The forms of consecrating *Holy Oyl*, and *Holy Water*.
With a great Variety of other devout Pranks, Extract-
ed from various Histories, Voyages, Travels, &c.

Inscrib'd to Dr. Deacon.

To which is Added,

The *Sighs, Tears, and Groans,*

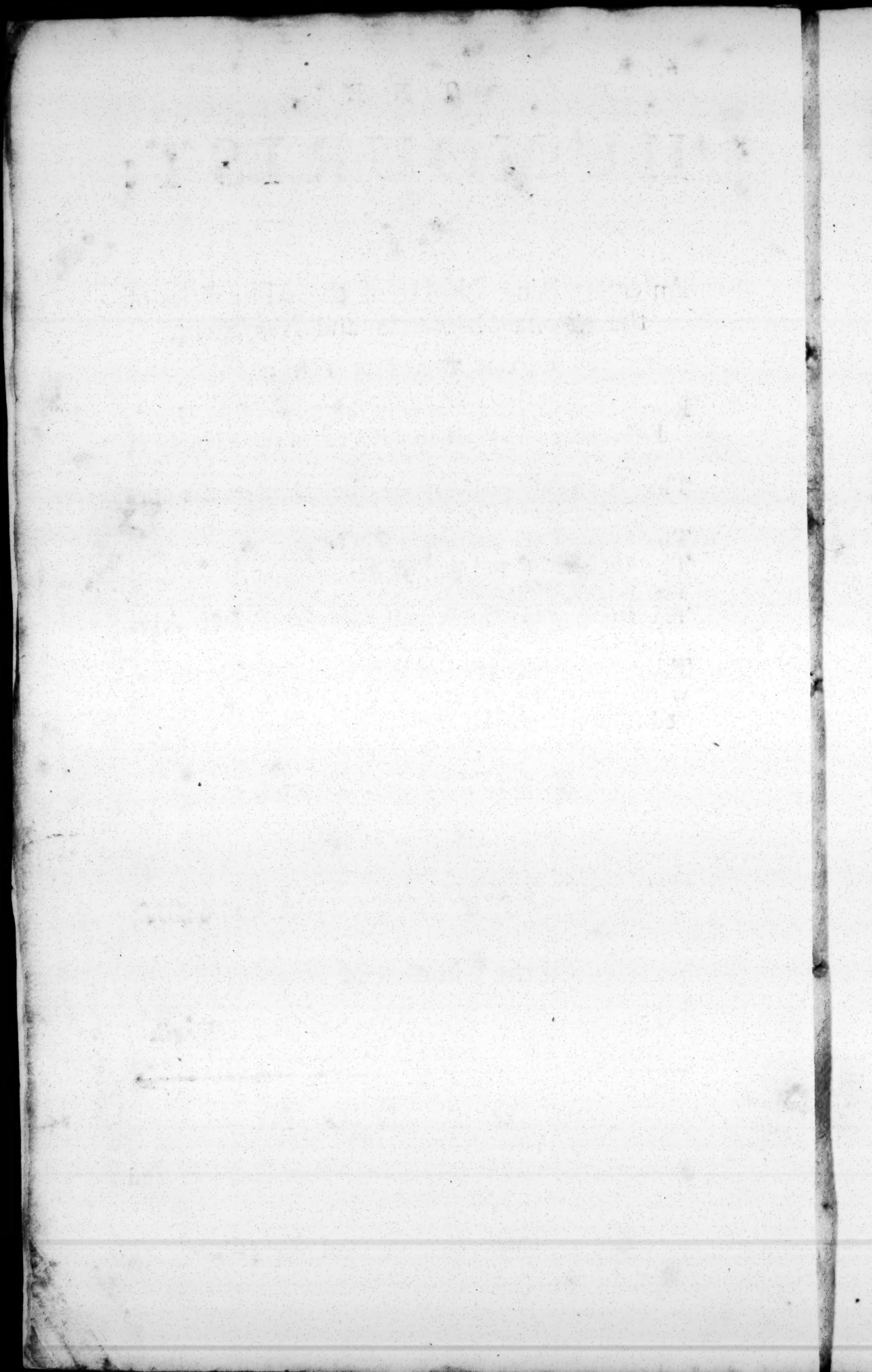
Of the Children of *Israel*;

With the Story of *Little John* and *Mrs. Abigail*.

L O N D O N :

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THE P R E F A C E.

THE Epistle to a Friend *being more than once referred to in the succeeding Pages, some Particulars relating to it may not be unacceptable to the Reader; as they may tend to illustrate some Passages in the following Letter.*

It is well known, that after the Extinction of the late Rebellion, the Rebel Heads fix'd up at Manchester Exchange, had religious Honours paid to them by the Devotees of the Jacobite Faction. Mr. Nicholls, a learned, ingenious and loyal Clergyman in that Town preach'd, and afterwards in his own Defence published, a very reasonable Discourse on that Occasion. Therein he shew'd, that Rebels and Traytors guilty of the most atrocious Crimes, and whose Lives had been as immoral as their Deaths were infamous, had no just Claims to the Distinctions of Christian Martyrdom; and that those who had been Enemies to all Righteousness, both in a moral and political Capacity, could not be said to suffer for Righteousness Sake. Jacobitism took Alarm at this, and the Alarm begat the Epistle to a Friend; the low Design of which was, to travesty Mr. Nicholls's Sermon. But

he who sets about to ridicule good Sense, betrays his Want of it, and by attempting to wound the Reputation of another, bids fair, in the Issue, to damn his own.

Mr. Owen, had likewise, in a Thanksgiving Sermon on the Defeat of the Rebellion, observ'd the Indecency and Impropriety of reverencing Traytors and Myrmidons as Christian Martyrs, and making the Scum of the Earth the Glory, nay the Pride, of Heaven. In a Marginal Note, he referr'd to a Paragraph inserted in the Manchester Magazine, by an Eye-Witness to the Fact, to support the Charge of Skull-Worship. Besides this, Mr. Owen published a Letter in the Supplement to the Gentleman's Magazine 1746, relating to the Manchester Jacobite Faction. This was Provocation sufficient to intitle him to the Notice of the Manchester Verse-wright in his Epistle to a Friend. Such Opposition to the licentious Spirit of Jacobitism, arising from different Quarters, gave a Swell to Jacobite Rage. The Trumpet of Sedition was blown; the Clouds of Disaffection burst, and discharged themselves upon the Magistracy, loyal Clergy, and all the Government's Friends, in Showers of Wrath and Fury. The Master-Tool was ordered to his Post, from whence he has since been preaching up Politeness with Dunghil-Breeding, and, under Pretence of advocating for the true Catholic Church, been labouring to introduce the Worship of Dunghil-Gods.

But

But, — The Author of the Epistle to a Friend? — Here the Reader must satisfy himself with learning who he is not, as I cannot at present instruct him who he is.

Certain it is, the Author of it cannot be Mr. Byrom, and that for two Reasons.

First, John Byrom, M. A. and F. R. S. is both a Gentleman and a Poet, and therefore cannot be the Author of the Epistle to a Friend. Mr. Byrom, in early Life, distinguished himself by some very ingenious Essays in the Spectator, sign'd John Shadow, and by a fine Pastoral, Phœbe and Colin, which will always do Honour to his Name. It cannot be conceived therefore, that he should be so far forsaken by the Graces, as to be the Author of the above-mentioned Epistle. To ascribe it to Mr. Byrom, is only a low Stratagem, made Use of by some Soul canker'd with Envy, in order to blast that Gentleman's Fame.

Secondly, Whatever Disguises it may be prudential and even necessary for Mr. Byrom to wear, among some of the Disaffected at Manchester, yet when abroad, where he need indulge no Reserve, and when among Whigs, where every Man has the Privilege to speak his Sentiments freely, he is well known to be a staunch and steady Whig; a warm Advocate for the present Government, and a zealous Friend to the Constitution both in Church and State. For the

the Truth of this, I could appeal to several Gentlemen of Distinction that know him, that have convers'd with him, that have form'd some Intimacy with him, and are ready to bear Testimony for him. Nay, when abroad amongst honest Whigs, he has been so accomplish'd a one himself, that some have even violently suspected him with being a Presbyterian. However this I take to be a Mistake, for Presbyterians, according to Dr. Deacon's new Gospel of Tradition, must ordinarily be all damn'd, (a) and consequently Dr. Deacon can have no Friendship for those for whom God has no Mercy or Compassion. But Dr. Deacon and Mr. Byrom are very good Friends, as all good Christians either are, or ought to be. However from Mr. Byrom's Whig Principles, 'tis evident, he cannot be the Author of the Jacobite Epistle to a Friend. Q. E. D.

It may not be improper to add here, that there has been lately published an excellent, solemn, methodical, true, full, concise, comprehensive, incomprehensible, and unanswerable Defence of Jacobitism and Dr. Deacon's Catechism, (b) proving that they are — what Mr. Owen represented them to be, — most solidly and exquisitely ridiculous; — that Dr. Deacon's Catholic Church is built upon the Rock
of

(a) — We may see the Necessity of living and dying in Communion with the — holy Catholic Church, out of which Salvation is not ordinarily to be obtain'd. *Cat.* p. 162.

(b) A Ballad just published in Defence of Jacobitism and Dr. Deacon's true Catholic Church.

of old primitive Tradition, and a new Ballad ; and that this new Divinity-Ballad and the Cause it defends, are Twin-Sisters that wear the same Features, and boast of the same Charms. With the Assistance of Dr. Deacon's Church Infallibility, one may venture to foretel that this Production will not live a Fortnight, if it should die thirteen Days before ; for some Insects are born and dead in a Day. This Catholic-Church Ballad, in Vindication of the Faith once delivered to the Saints of Rome, doth great Honour to the Doctor's Catechism, but none at all to the Quack-Wit who wrote it. When such a Catechism and such a Ballad, like the two Meteors, Castor and Pollux, (a) go Hand in Hand, they portend that Jacobitism has spent its Rage, that the Storms and Tempests of Jacobite Faction are allay'd, and that their Strength being exhausted, a Calm will speedily succeed them ; or to diversify the Imagery, our Master-Tool, like his Cofin German Tom Tripplett, the Westminster Scholar, finding a Grove of Birch planted in his Buttocks, makes a Jest of his own Misfortune, with a View to anticipate his being made the Common-Place Jest of his Fellows ; and dissembles the Distresses he cannot remove and dare not confess.

It is a Maxim in the Schools, Nihil dat quod non habet. Our Ballad-Catholic-Church Advocate

(a) *Castor and Pollux* are Meteors that sometimes in a great Storm appear sticking to Ships like two, or sometimes more, Balls of Fire. If one Ball only appears it prognosticates Danger, but when two are seen together they portend an approaching Calm.

vocate confirms that Maxim. Learning and Argument he has but little to display; but what he has he will give you. Instead of a Flow of Wit, he'll attempt to bear down his Adversary with a Flood of Ill-Manners: Instead of Argument he'll give you a Catch: Instead of Reason a Rhime: Doggrel instead of Demonstration; and instead of Common Sense, he'll second the pious Mountebankry of his Friend-Doctor, and endeavour to fire away the Devil of Loyalty and Whiggism out of the Nation, by writing—Verses.

Thus, as the py'd Piper of Hamel, (so call'd from his particolour'd Dress and his Occupation), charm'd away all the Brunswick Rats with his Music (a), so our Poetical Scaramouch would chase out of our Land, to adopt his own Expression, all Hanover Rats with a Ballad.

A L E T.

(a) A Person call'd the py'd Piper in *Saxony*, contracted with the Burghers of *Hamel* in the County of *Brunswick*, for a certain Sum of Money, to rid them of all the Rats that infested the Town; and accordingly having pip'd them all after him, he led them to the River *Weser* and therein drowned them. But the Town refusing to fulfill it's Bargain, he pip'd again thro' the Streets, and being followed by a Crowd of Children, 130 in Number, thro' one of the Gates of the City, to an adjacent Hill, a wide Chasm open'd in the Side of it, into which himself and the Children having enter'd, the Hill clos'd up again, and they were never seen any more. This is said to have happened *July 2, 1376*. In Memory thereof, it was ordain'd and established that in all publick Writings made in that Town, the Year of the going forth of their Children should be added after the Year of our Lord, which Practice has ever since been observed and continued among them.



A
LETTER
TO THE
MASTER-TOOL, &c.

S I R!



HAVE somewhere read of an Order of Knighthood amongst the *Hottentots*, where the Person install'd is plentifully *bespatter'd* in a very *ungenteel* and *indecent* Manner; which he receives with great Alacrity, as the more *Indecency*, the more *Honour*. In a Light something analogous to this, I consider your Treatment of me, in a late Epistle to a Friend. The more Abuse, the more Honour; the more Scurrility you have given Vent to, the more Distinction you have paid me. *Jacobites*

B

bites and *Nonjurors*, I have always look'd upon as a Race of *British Hottentots*, as blind and bigotted as their Brethren about the *Cape*, but more savage in their Manners. A *Specimen* of this from their Writings? Take one as follows :

“ Leave to the low-bred O--ns of the Age,
 “ Sense to belye and Loyalty to rage ;
 “ Wit to make Treason of each Cry and Chat,
 “ And Eyes to see false Worship in a Hat ;
 “ Wisdom and Love to construe Heart and Mien,
 “ By the *new Gospel* of a *Magazine*.”

Epistle to a Friend, p. 26.

Your polite and elaborate Notes upon the above Lines are as follow.

“ Line 335. *Leave to the low-bred*. Alluding to a *furious fanatic* Preacher, in the Neighbourhood of *Manchester*, who has lately publish'd some Sermons in the Spirit here described.

“ Line 340. *A Magazine*. Alluding to Mr. *Owen*'s mentioning the Story above-mentioned” [i. e. Dr. *Deacon*'s worshipping the Rebel Skulls fix'd up on the *Exchange* at *Manchester*] “ in his *Ranting Sermon* on the *Thanksgiving Day*; and citing for it a paltry Newspaper, intituled the *Manchester Magazine*.”

These

These few Traits of your Genius illustrate and confirm my Observation above; that *Jacobites* and *Nonjurors* are but a Race of *British Hottentots*, as blind and bigotted as their Brethren about the *Cape*, but more savage in their Manners. Why else so much Rage and Virulence, express'd by you *Sir*, the Mouth and Master-Tool of the Faction, in the Neighbourhood of *Manchester*, against a Person to whom you are a Stranger? Express'd against him; for what? For blaspheming the Character of *sainted* Traytors, and even daring to proscribe Rebellion. For these — high and mighty Crimes, I am — what am I not? A *Fury*; a *Fanatic*; a *low-bred Fellow*. Go on *Sir*; a little more of the same *Billingsgate* Oratory; — a few more of the same *Bear-Garden* Decorations of Language. They well become the Cause that you plead; they are the strongest Pillars that support, the noblest Ornaments that grace, and the most conclusive Arguments that defend it. Impudent Puppy; Son of a B--ch; Son of a W--re; are some other Figures of Speech, which when decently *interlarded* with well-mouth'd Oaths, have done excellent Service to your Cause, against it's two most *inveterate* Enemies, — the Love of our Country and Common Sense. As you have some *Military Friends* among you, since the Act of *Indemnity* took Place, 'tis not doubted but you will be taught how to employ the Fi-

gures of Speech above, as a *Corps de Reserve*, on a proper Occasion.

However as Losers are allow'd to complain, and *Culloden* was a fatal Day ! if a Man cannot shew his Wit, yet why should he not shew his Teeth ? Believe me, *Sir*, I shall never attempt to restrain you from the free Exercise and Enjoyment of this glorious Privilege. Hard Language and soft Arguments, (I'll say nothing of the *Heads* that form them) can never wound that Cause which has Truth to support it. But whilst the *Enemies* of the Government endeavour to poison Mens Minds with all Manner of slavish, absurd, and rebellious Principles, shall there be no Antidote dispens'd by the Government's Friends ? Shall a Man sit down, indolent and neutral in his House, while he beholds Thieves rifling his Property, or Incendiaries setting his House on a Flame ? Shall *State Incendiaries*, you know who I mean, be propagating the Flame of Disaffection to the best of Governments and the best of Kings, and none endeavour to extinguish its Rage and Fury ? Yes *Sir*, I dare plead the Cause of Liberty, of Virtue, of Religion, of Mankind, and of my Country, in Spite of all Opposition. You have invited, you have provoked me into the Field ; and I dare let you know that I am not akin to your *fugitive* Hero ; that I shall not flinch in the Combat. I dare tell you that our present Government has Enemies, and what
Kind

Kind of Men they are. Be it at *Bologne*, or *Avignon*, or whatever other Place, that your vagrant Idol keeps up the *mock* State of a Court, I dare tell you that the Man who visits it to procure an Absolution for having abjur'd *Popery* and the *Pretender*, and sworn Allegiance to King *G E O R G E*, and yet calls himself a good *Protestant* and a good *Subject*, either affronts other Mens Understandings, or betrays the Weakness of his own. I dare tell both you and your *Friends*, that the Features of *base-born Superstition*, are as different from those of *true Religion*, as the hectoring, swagging Rant of your Party over their Cups, is different from true Magnanimity and Courage. I dare tell you that *Jacobites* and *Nonjurors* should always herd together, that they pine after the *same* Yoke, court the *same* Chains, and meet in the *same* Center: I cannot say, with your Brother *Wit* and *Patriot*, Dr. *Sacheverel*, that like two Parallel Lines, they will meet in one Center. (a) If your Libels against the *Government* and *Common Sense*, have from Time to Time escaped Notice; if they have received no Answer, 'tis not because they have been unanswerable, but because they have *deserv'd* none. However your late Attack upon me, urges me to examine a little into *Jacobite* and *Nonjuring* Principles, and to give such an Account of them

(a) *Sacheverel's* Affize Sermon at *Oxford*. Vid. *Modern Fannatic*. p. 17.

them as may be of some Service to the Publick. The two Points I propose, at this Time to join Issue with you upon, are,

Whether *Jacobite* and *Nonjuring* Principles do not stand justly chargeable with *Fanaticism*, and whether *this Fanaticism* is not, of all other, the most sovereign and accomplish'd? And, as I disown the Authority of all Gospels but *Christ's*,

Whether *Christ's* Gospel or the *Nonjuror's* Gospel, be the *new one*, and which of the two is the more rational and authentic?

As to the first: I shall not take upon me to enquire whether the Word *Fanatic* boasts of a *Greek* or *Latin* Extraction. Be that the applauded Task of some sublime Genius—like your own, whose Leisure and Talents render him equal to Enquiries of such solemn Importance. 'Tis enough for my Purpose, that whatever its Etymology be, the Meaning which Use has stamp'd upon it is this — one who covers *bad* or the *very worst* Purposes with a great Shew of Goodness and Devotion. The true Spirit of *Fanaticism* discovers itself in such a wild, outrageous Zeal for Absurdities, as grows even into devout Madness. 'Tis a Spirit that raises Tumults and Seditions in States, without any just Provocation; — that disturbs the Peace of Societies, and solemnly invokes Heaven to

aid

aid in effectuating their Ruin. *Fanaticism* is a sanctify'd Phrenzy, that pretends much to extraordinary Influences and Communications ; to immediate Inspirations ; to a *familiar* and *fulsome* Commerce with the Deity. It receives Dreams for divine Truths, and passes off wild Reveries for Gospel Revelations. It's Language is a luscious, unintelligible Jargon. The *Fanatical Inamorato* feels, what he looks upon to be, a *sacred* Rage of Passion swell in his Breast. The Fire of *Enthusiasm* glows within him, and he cherishes and feeds it with as much Zeal as the *Vestal Virgins* of *Rome* did the *sacred Fire* in their Temple. In short, he riots in all Manner of spiritual Debaucheries, and talks to his God as the Gallant doth to his Mistress. *Fanaticism* urges its Votaries to the Observance of the most absurd and unnatural Rites ; to cut and slash their own Bodies for the Good of their Souls ; (a) to *sacrifice* their own Children, (b) and makes *natural Delirium* to be an infallible Token of *supernatural Grace*. Such were the *Fanatic Priests* of *Bellona* ; nay Sir, if you read any Poetry but — your own, methinks you might learn that the *Fanatic Priests* of *Bellona* were but Types of the *Jacobite* and *Nonjuring Fanatics* of our Day. Speak *Juvenal*,
 “ — Sed

(a) *Bellonæ servientes, vere exsecare Brachium, præcepit Studio Cruditatis. Causabon* in Lamp.

(b) Vid, *Lucian* de Dea Syria.

“ ——— Sed ut Fanaticus Æstro,
 “ Percussus, Bellona tuo divinat; et ingens
 “ Omen habes, inquit, magni clariq; Triumphi
 “ Regem aliquem capies, aut de Temone *Britanno*
 “ Excidit Avirargus, (a)

Florus gives us an Account of one *Eunus* who by counterfeiting a *fanatical Fury*, brandishing about the Locks of the *Syrian* Goddels, pretending to a divine Impulse; (and indeed most *Fanatics* make God a Party in their Quarrels), kindled a bloody War in the *Roman* Commonwealth, and induced 60,000 Men to take up Arms against the State. (b)

A learned Writer observes that *Weigeli*us and *Behmen*; your intimate Acquaintance, *Jacob Behmen*, he must mean, were the Leaders of the *Fanatics* in *Germany*; and both these were pupill'd by one *Paracelsus* a Physician. Now Sir, suppose I could name a modern Dr. — *Paracelsus* that teaches and propagates such Principles as the above, that, like your *Dark-Lanthorn Jacob*, inculcates a strange Kind of Mystic Divinity upon the Minds of his deluded Votaries; that is for raising Tumults and Insurrections in the State; — whose Religious Catechisms are
 Lessons

(a) *Juvenal* Sat. 4.

(b) *Syrus* quidam Nomine *Eunus* (Magnitudo Cladium facit ut meminerimus) fanatico Furore, simulato, dum *Syriæ* Deæ comas spectat ad Libertatem et Arma Servos quasi Numinum Imperio concitavit.

Lessons of Absurdity and Superstition, and whose *political* ones are — the Fate of his unhappy Sons (a) will tell — what? — who dreams of nothing but dethroning of *British* Princes, and who, like the Worshippers of the *Syrian* Goddesses, will sacrifice his own Children to his Idols. — Will not you call this Man a *Fanatic*? Would not *Juvenal*; would not *Florus* have call'd him so, had he lived in their Days.

But you will say, do you take me for a School-Boy to read Lectures to me out of such moth-eaten Authors as these? Well *Sir*, to atone in some Measure for putting you under the severe Discipline of a School Boy, I'll wave, for a while, referring you to any more *heathenish*, *greek* and *latin* Authors, and remit you to an *English* one, to learn what *Fanaticism* is, and to one who has justly been esteemed one of the politest Writers of this Age.

“ *Fanaticism* is a Composition of Superstition and Enthusiasm. It overbears all Order and Government, all Virtue and sound Religion — It implies an uncommon Pretence to Religion and Sanctity, and sometimes Inspiration itself, with an evident Mixture of Madness or Infatuation, accompany'd, for the most Part, with a Restlessness and Turbulency of Spirit, which is inconsistent with

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“ the

(a) Dr. D--c--n had three Sons in the *Rebellion*.

“ the Peace of Society and any settled Form
 “ of Government. The true *Fanatic* is always
 “ most earnest about some palpable Supersti-
 “ tion, which is not only no Part of sound Re-
 “ ligion, but even destructive of it. He con-
 “ tends with Vehemence for Opinions notori-
 “ ously absurd, and cannot live in any Degree
 “ of Charity with such as differ from him —
 “ His religious System is chequer'd with Con-
 “ tradictions. He is hurry'd on by the Impetu-
 “ osity of his Zeal, to break through all Re-
 “ gards of the most sacred Importance, that
 “ seem to thwart his extravagant Schemes, ne-
 “ ver considering the Lawfulness, the Expedi-
 “ ency, or the Wisdom of the Means he uses,
 “ nor attending to the Mischiefs or fatal Conse-
 “ quences that manifestly threaten either him-
 “ self, or Numbers of People, or even whole
 “ States and Kingdoms. — The most impi-
 “ ous as well as the most ridiculous Notions
 “ will be received with Veneration, by Per-
 “ sons of a *fanatical* Disposition. There was
 “ a Set of *Fanatics* for Instance, who took a
 “ Fancy to be *godly* and *naked*, in Imitation of
 “ our first Parents in their State of Innocency.
 “ Their Congregations were held in a warm
 “ Stove. They put off their Clothes at the
 “ Door, and the Men and Women, the *Priest*
 “ *not excepted*, sat promiscuously upon Bench-
 “ es rais'd one above another, without the least
 “ Covering. When their Devotions were end-

“ ed, they dress’d and went to their Houses
 “ in the Sefulness of worldly Garments. (a)

“ How simple and inoffensive soever, the
 “ Phrenzy of some *Fanatics* may be, in the In-
 “ fancy of their Religion — yet as they
 “ make Profelytes, it generally appears that
 “ cunning and ambitious Men mix in their
 “ Assemblies, and lead the poor Ignorants by
 “ Degrees into Projects, for modelling the
 “ Laws and the Government, according to their
 “ own wild Fancies; the first Step to which
 “ is, by teaching them to question the Autho-
 “ rity of the Civil Magistrate.

“ The *Fanatics*, of most Kinds, have actu-
 “ ally taken the Advantage of some great Con-
 “ vulsion or Division in the State, to broach
 “ their Extravagancies, as being on several Ac-
 “ counts the most suitable Season for favouring
 “ a weak or a wicked Cause!”

I might Sir rest the Matter here, and appeal,
 — whether from these Characteristics, *Jacobite*
 and *Nonjuring Fanaticism* doth not appear to
 be of all other the most sovereign and accom-
 plish’d? But a few more Extracts from the

C 2

same

(a) These *Adamites* were a Sect that sprung up as early as the Second Century. They recommended the Monastic Life, and made Vows of Continence, as our Nonjurors do; tho’, if Credit be due to some Historians, they were Examples of the greatest Incontinency in Practice.

same polite Writer, will not at this Time, and upon this Occasion, be unacceptable or unenter-
taining to the Friends of the *present Government*,
whatever they may be to — Yours. The
Doctors of this Church, (i. e. the *Nonjurors*
Church, adds he,) “ tell us loudly there is no
“ coming at Salvation, but thro’ their Permis-
“ sion. *Beware of Counterfeits*, is in Effect
“ their Cry to the People. We have a Patent
“ for a Monopoly of Grace, and it is not to
“ be had pure in this Nation but thro’ our
“ Hands.” Is not this the very Language of
our Modern *Pulpit-Dr.-Paracelsus*, in his
late Catechism of bulky Reputation. “ *A full,*
“ *true, and comprehensive View of Christianity,*
“ *in Relation to Faith, Practice, Worship and*
“ *Rituals, set forth sincerely without Regard*
“ *to any Modern Church, Sect, or Party, as it*
“ *was taught in the Holy Scriptures, was de-*
“ *liver’d by the Apostles, and received by the*
“ *Universal Church of Christ, during the four*
“ *first Centuries.*” Well spoken Dr.! What
could Dr. Green, the famous *Stage Orator*,
have said more! What could the eminent Dr.
Taylor, the Occulist, have said more, as to
couching a Cataract, than this *Brother Doctor*
of his has said, as to *curing* us of our *Spiritual*
Blindness!

There is likewise a Mixture of Madness in
Jacobite and *Nonjuring* Schemes. “ Their cer-
“ tain Hopes have been long frustrated —
“ but

“ but still these *Nonjuring Fanatics*, are of so
 “ sanguine a Complexion, that repeated Disap-
 “ pointments are a Cordial to their Spirits, and
 “ they grow through Delays more confident of
 “ Success ; they never so much as reflect on the
 “ Medley of concurring Incidents, both Abroad
 “ and at Home, which are to combine in their
 “ Favour, any of which failing, their Chime-
 “ rical Project vanisheth into Smoke. Besides,
 “ their Madness overlooks the Bloodshed and
 “ Confusion it must cost to accomplish their
 “ wicked Intentions ; and after all, in the up-
 “ shot, it is not likely they can be Gainers,
 “ but highly reasonable to imagine they them-
 “ selves would fall the foremost Sacrifice to
 “ their own Infatuation.

“ That they are of a restless and turbulent
 “ Spirit, appears by the late unnatural Rebel-
 “ lion, (a) in which they were so active ; by
 “ the frequent Riots and Tumults, they have
 “ excited thro’ the Nation ; by the Seditious
 “ and Treasonable Books, Pamphlets and Pa-
 “ pers, they have publish’d ; by their virulent
 “ and reviling Speeches, against the King and
 “ his Government ; and lastly, by the notori-
 “ ous Evidence of their unwearied Endeavours,
 “ to engage Foreign Powers to assist their cruel
 “ Projects

(a) The Essays from whence these Passages are extracted, were
 wrote soon after the 15 Rebellion : Upon comparing them with
 the Conduct of our present *Jacobites* and *Nonjurors*, it will be
 found the Spirit of the Party is still the same.

“ Projects, for embroiling their Native Coun-
 “ try in a Civil War.”

As to their Absurd Notions; “ do not the
 “ Doctors of these deluded People teach the
 “ absolute Necessity of Confession, and sacer-
 “ dotal Absolution; the uncontrollable Vali-
 “ dity of human Benedictions and Denuncia-
 “ tions; and even the Use of Prayers for the
 “ Dead: And all these manifold Superstitions,
 “ are, to the Destruction of sound Religion,
 “ palm’d upon their Disciples for the more re-
 “ fin’d Doctrines of the Church of *England*!
 “ Do they not vehemently contend for absurd
 “ Opinions, when they write and preach, and
 “ talk so warmly for the exalting of their par-
 “ ticular Scheme of Church Authority, to not
 “ only the over-ruling, but the Subversion of
 “ the Civil Power; as likewise when they
 “ make the Salvation of Mankind, as well as
 “ their whole Title to Christianity, depend
 “ upon such a Succession of Priests as cannot
 “ be proved.

“ Is it not a Contradiction to common Sense,
 “ to pretend to insure the establish’d Protestant
 “ Church, by endeavouring to set a declared
 “ *Papist* on the Throne. — Is it not likewise
 “ a notorious Contradiction to preach up the
 “ imminent Danger of this Church from the
 “ Protestant Succession, which is the only hu-
 “ man Security she can have.

Their

Their Zeal is as desperate as their Principles are absurd. “ Sooner than quit their mad
“ Project they will lay aside all Regard to the
“ Laws of their Country, to Religion, and to
“ every social and moral Virtue. The hazard-
“ ing of their own Lives and Fortunes, as well
“ as the ruining of others ; nay the Desolation
“ of the whole Island, and even of Mankind,
“ would probably not give the least Check to
“ their *Fanatical* Phrenzy, could they find a
“ favourable Opportunity to exert it in its full
“ Vigour.

From what has been said, it appears, “ that
“ the Denomination of *Fanaticism*, tho’ the
“ Vulgar have been taught otherwise, is by no
“ Means applicable to People of any Commu-
“ nion, who live soberly, within an orderly
“ Regulation, and in due Obedience to the
“ Laws of their Country. Men may degene-
“ rate into *Fanatics*, under any Form of
“ Church Discipline, as well as they may be-
“ come Slaves under the Shew of any Consti-
“ tution of civil Government. Inasmuch as
“ the Members of any Church approach the
“ Religious Phrenzy particulariz’d above, in-
“ somuch do they discolour their Devotion with
“ *Fanaticism*. (a)

Thus

(a) Freethinker, publish’d by Dr, *Boulter*, late Abp. of *Armagh*, Primate of *Ireland*.

Thus Sir, you see I have dar'd to make *Reprizals* upon you, and have thereby transferr'd the Scene of the War into the Enemy's Country. I have retorted the Charge of *Fanaticism* in the Language of a very *Masterly* Writer. If you are still commanded to *Print away* (the Expression will please, it is your own) it will be necessary for you to summon your whole *Political Posse* to meet in a full House, that they may *club Wits*, and throw their Brains into one common Shot, for the Discharge of this Reckoning. I have chose a *Metaphor* the most familiar to your Party ; had the Cause ow'd greater Homage to *Mars* than to *Bacchus*, I should have said, it will be necessary to *Must*er all your Forces together, to stand upon the Defensive against so *formidable* an Author.

Were it requisite to add any more, to display *Jacobite* and *Nonjuring Fanaticism*, in it's proper Dress, it could not be done to greater Advantage than by transcribing the *Language* and *Sentiments* of the Party, as publish'd in their own Writings. But I have no competent Opportunity, at present, of doing this ; however some Extracts out of one of their admir'd Chiefs, the late Dr. *Hicks*, lie now before me : After having condemn'd the whole Frame of our Government, in Church and State, he proceeds thus ; “ it is upon a wrong Bottom from the “ very first Foundation of it. Many false Max-

“ims, hurtful to the Church, and extremely
 “detrimental to the Christian Religion, are
 “receiv’d for Law and Truth; as that Tythes
 “may become a Lay-fee; that Patronage is a
 “Lay-fee; that the King is supreme ordinary.
 “The Acts of Parliament touching the Election,
 “and Consecration of Bishops,” adds he, “are
 “*unchristian*, and have been the *natural* as well
 “as *judicial* Cause of all the Miseries in Church
 “and State, amongst us for many Years.” —
 And as if this was not enough, his Thunder
 grows louder and hotter, till at last it breaks
 upon us in Flames of infernal Fire and Fury.
 “They” says he, meaning the *Establiſh’d Cler-*
gy, “can perform no valid Acts of Priesthood;
 “their very *Prayers* are *Sin*; their *Sacraments*
 “are no *Sacraments*; their *Absolutions* are *null*,
 “and of no *Force*; God ratifies nothing in
 “Heaven, which they do in his Name upon
 “Earth; they, and *all that adhere to them*,
 “are out of the Church; they can claim no
 “Benefits of God’s Promises; no, not of his
 “assisting Grace, nor of Remission of Sins,
 “thro’ the Merits of Christ’s Blood; nay, tho’
 “they should *die Martyrs* in the Schism, their
 “*Martyrdom* would not be accepted; if they
 “could die *Martyrs* more than *once*, they could
 “not make Amends for their *Sin*, with their
 “*Blood*.” Here the *Clergy of the Church of*
England are all damn’d in a Breath: — The
 Hands of Omnipotence are ty’d up from shew-

ing them any Favour ; and *Salvation* itself cannot *save* them.——Heavens preserve all *Protestants*, from falling a Sacrifice to the Tyranny of such an *uncatholic, Catholic Church* as this ! When he talks of the Priesthood, his favourite Phrases, are these, “ The Kingdom of the Church ; the Thrones of Royal Priests ; Vicegerents of the Eternal Melchizedeck ; Spiritual Principalities. Thou” says he, “ mayest see the Necks of Kings and Princes, bowed down to the Knees of Bishops : The Emperor submits his Head to the Hands of the Priest : Let the Bishop be honour’d as God.” Is not this pure and orthodox Doctrine ! He proceeds to tell us his Sentiments, (and I make no Doubt *Sir*, but they are yours too) that it is less heinous to be present at divine Offices, where *Ave Marias*, &c. are said, than to pray for our *Protestant Sovereigns*. “ Nay, for my own Part,” says he, “ I had rather as a Priest, say Prayers in a Congregation to Saints and Angels, which is only forbid by a positive Law, than those Prayers by which my King is abus’d, abjur’d, curs’d, and the righteous King of Kings most horribly blasphemed.”(a) These are some of the Doctrines of the *Nonjurors* ; *Fanatical* ones I take leave to call them ; that are palm’d upon Mankind for the Truth, as it is, — in *Jesus*. And what can we think of those Persons amongst us, who call themselves

(a) Collection of Dr. *Hicks’s* Letters, referr’d to by Dr. *Kennet*, in his Letter to the Bp. of *Carlisle*.

selves *Protestants*, join in Communion with *Protestants*, and yet adopt so portentous a System? — What shall we think of those who officiate at our *Protestant* Altars, and yet are for establishing such *Antiprottestant Tyranny, Priestcraft, Absurdities* and *Superstitions*? Must they not be Hypocrites; as *true* and yet *Deceivers*? Nay, rather must they not be *Atheists*? — However, this we may safely say,

Their Lives make Atheists, and their Doctrines Slaves!

But I should be glad to learn, *Sir*, what it is upon your Principles that constitutes a *Fanatic*? Will you charge *Fanaticism* upon any Set of Opinions, that are consistent with the Peace and good Order of Society; and with that Obedience which is due to the *Civil Magistrate*? Doth *Fanaticism* consist in wearing a Coat or a Cloak, rather than a Cassock? or in worshipping God in a Structure, where there is no *Bell* or no *Organ*? Be tender how you assert these Things, lest you bring your *Non-juring* Friends under the same Imputation. But should you give such a fatal Stab to their Orthodoxy, — you'll only stand convicted of *Chance Medley*, and not of *premeditated Murder*. 'Tis taken for granted, that to charge *Nonjurors* with *Fanaticism*, is as wide of your Intention, as a *Nonjuror's* Creed is wide of common Sense, and the Bible. 'Tis presumed you mean no more by *Fanatics*, than that they are a Set of Men whom you *cordially* and *devoutly*

bate, and would have God do so too. But, however, you and your Friends arrogate to yourselves, the Name of the true *Christian, Catholic* Church, you'll excuse me, if for once I remit you for Instruction, I had almost said to the *more Christian*, but I must say to the *more Catholic Pagans*.

'Tis a Principle among the *Persian Bramines*, that whoever seeks God with Sincerity and Uprightness, whether he believes him to be the Sun, or the Moon, or some other Being, shall be *acceptable* to him. Accordingly, say they, on a certain Time, a *Mussulman*, seeing an *Hindoo*, i. e. a Pagan Priest in Heaven, he ask'd God how that Infidel, whom *Mahomed* calls by the Name of *Bitter Root*, came thither? — The Deity answers: If a *Bitter Root* bring forth *sweeter Fruit* than any of you, why should I not receive him; whereupon the *Mussulman* was Speechless (a). Now, Sir, whilst you charge any of your Protestant Neighbours, (it would be a Solecism in me to say *your Fellow Protestants*,) with *Fanaticism*, without offering any Evidence to support the Charge; or whilst you call them *Bitter Root* in the Orthodox *Mussulman's* Language; if these very Men bring forth *sweeter Fruits* than you, what Authority have you to condemn them? If they are better Friends to rational Religion, to the
Civil

(a) *Baddam's Phil. Transf. Vol. 3. p. 500.*

Civil and Sacred Rights of Mankind, to the Government under which they live; better Friends to the Constitution, to their Country, and to King GEORGE, — than you; or even *supposing* that they are *no better* Friends to all these than *you*; whatever *others* have a Right to do, I cannot see with what Decency *you* can proscribe them. Will you allow no *Roots* to bring forth *sweet Fruits*, but those whose *Branches* have been *lopp'd off* by *Rebellion*? Where is there one of those you call *Fanatics*, (produce me a single Instance in all *England* if you can!) that during our late Distractions, was even suspected of Disaffection to the Protestant Prince that sits on the *British* Throne? Where can you produce an Instance, among any of *our Fanatical* Clergy, of one who went on his *Knees* in the *publick Streets*, (as *you know* who did,) to pray for the Young *Pre-tender* as he paraded it thro' *Salford*, at the Head of his *Highland* Rabble?

Will you have any more upon this Subject? Compare your own Principles, and the Principles of those you brand with *Fanaticism*, together; and then to Reason let us appeal — which are the more *Fanatical* of the two? As your Charge of *Fanaticism* is directly pointed at me, I may for once be allowed to personate that Party, you would wound thro' my Sides. 'Tis one of my Principles, that all Party Cant, and Watch Words, propagated with a View to disturb

turb the Peace of Society ; to inflame and exasperate Men's Minds against the establish'd Government, are the Language of *Sedition*, — that all such *Seditious* Cries are the Seeds of Treason, and want only to be cherished by the Sun-shine of successful Faction, in order to ripen into Rebellion. 'Tis one of yours, that such *Seditious* Cries are only *decent* Expressions of Zeal for the Church ; and that to be a *bad* Neighbour, or a *bad* Citizen, is of great Importance towards constituting the Character of a *good* Churchman. 'Tis one of my Principles, that if a Man swears Allegiance to the Government that protects him, — God will not be so severe as to damn him for paying it ; and that therefore he is not obliged to perjure himself for *Conscience* sake. 'Tis one of yours, that *Perjury*, when practis'd by *Jacobites* is no Sin, nay the greatest of all Political Virtues ; and that *Jacobite* Rebellion is no Act of Treason. 'Tis one of my Principles, that shewing religious Honours to *Rebel Skulls*, as empty now they are fix'd on the *Exchange*, as they were when fix'd on the Shoulders that once wore them, is *false Worship* in the *Christian* Sense, but true *Nonjuring* and *Jacobite* Devotion. 'Tis one of yours, that preferring a Prayer to these *up-start* Deities, is worshipping the Lord in the *Beauty of Holiness*, is worshipping him *in Spirit* and *in Truth*. 'Tis one of my Principles, that the Church of *England's* greatest

Enemies

Enemies are her *pretended Friends*, who always spread abroad tumultuous Alarms of her Danger, and assert the Body to be independent of the Head that governs it. 'Tis one of yours, that the Church of *England's* best *Friends* are her *avow'd* and *open Enemies*; that damn and hereticate her as a *Schismatical, Antichristian Church*! 'Tis one of my Principles, that a Protestant Church requires a Protestant Prince to be her Faith's Defender; but is it not one of Your's, (deny it if you can) that the *Puppet* of *Rome*, would be a *Guardian Angel* to the Churches of *Britain*? Just so, the Sheep can never be safe till they are under the Wolf's Patronage and Protection! The Dove can never be safe till the Hawk has her for his Quarry! 'Tis one of my Principles, that the Authority of a *paltry Magazine*, is at all Times as infallible, as that of your good Friend the *Pope*. — But is it not one of your's, that a *paltry Magazine*, inverts the Nature of Things, and makes Truth Falshood; acknowledg'd, and indisputable Facts, to be notorious and scandalous Imposture! Surely, *Sir*, it might have been a *Popish Magazine*, by it's working such Miracles as these! You confess, that Devotion has been paid to the *Gods spik'd up* on the *Exchange*, and yet it is a Crime, in me, to refer to a Paragraph in a *Magazine* that says so. — Would you gravel an Adversary, engaged in a bad Cause? — Speak Truth; nothing gravels him

more

more. But I'll not press you on this Head any further. As then, I disown the Authority of every Gospel, but *Christ's* ; suffer me next to examine,

Whether *Christ's* Gospel or the *Nonjuror's* Gospel, be the *new one* ; and which of the two is the more rational and authentic ? And now the new *Catechism* (a), whose *pompous Title* was taken Notice of above, falls under Consideration. It would be no difficult Matter to unprofelyte all the *learned Doctor's* Profelytes, and to overturn the Foundation of his *Universal, Catholic Church*, built up at *Manchester*, would his Disciples but make this previous Concession, that there is no Heresy in being guided by common Sense, in Matters of Religion ; that a Man may be devout, without renouncing his Reason ; very *good*, without being very *silly*, and fit for *Heaven*, without being fit for *Bedlam*.

The first Chapter I shall take Notice of in this *new Gospel*, is, the Chapter of *Tradition*. This, our Author looks upon as more sacred and infallible, than the inspired Writings, as appears from his giving it the *Prebeminence* above

(a) This Catechism, is not only said to be wrote by Dr. *Deacon*, a Nonjuring Priest or Bishop, and Physician at *Manchester*, but is acknowledged as his by his Friends ; which justifies my considering him as the Author of it.

bove them. (a) 'Tis entirely foreign to my Purpose, to ransack the Reveries of the Fathers. To seek for unadulterated, sound Learning, and good Sense among them, would be as absurd and fruitless, as to ransack for Jewels in a Dung-hill. 'Tis allow'd, that, even in the early Ages of Christianity, Corruption grew apace in the Church, as the *rankest Weeds* always grow in the richest Soil. However, were it of any considerable Importance, it might easily be shewn, that in the second Century, and some Time after, there was no Divinity stamp'd upon *Tradition*. " If you are Christians (in the Original, *Disciples of the Gospel*) says one of the Fathers, " make the Scriptures your Rule ; " but if you will talk of unwritten *Traditions*, " what Business have you with us, who pay " no Regards to any Thing, but what is written ? (b) We affirm nothing without the " Scriptures," (c) saith another. " The holy " Scriptures are sufficient to propagate the " Truth ; and it is sufficient to believe what is " written," is the Language of a Third. (d) But if you would see some more Authorities of this Kind, I refer you to the Margin.

E

Such

(a) Of *Traditions and Scriptures*. Cat. p. 34.

(b) *Chrys. de Incar. Christi* cont. *Apoll.* Tom. 1. p. 621.

(c) *Clem. Alex. Strom.* I. 6.

(d) *Athan. contr. Gentes et de Incarnat. Christi.*

To the same Purpose. Quæ pertinent ad veram Religionem quærendam et tenendam divina Scriptura non tacuit. *August. Epist.* 42. In iis quæ aperte in Scriptura posita sunt, inveniuntur Illa Omnia quæ

Such is the Force of Truth, that it even extorts from *Bellarmino*, the great Champion of *Romish* Infallibility, the following Confession, " All those Things are committed to Writing by the Apostles, which are necessary for all Men, and which they generally preach'd to all." (a) But were all the Fathers to be enlisted into *this Gentleman's* Service, — what would that prove? What, but this, that these *Fathers* of the Church, as some affect to call them, were *mere Children* in Understanding. These *Fathers*, whose Names are so venerable, whose Doctrines are so infallible, and whose Authority is so sacred, — who, or what were they? — They were a Set of *weak*, but one would hope *well-designing* Men, who entertained ten thousand wild and ridiculous

quæ continent Fidem, Moreſq; vivendi. *Aug. de Doct. Chriſti.* l. 2. c. 9. *Bede* deſcribing a venerable Body of antient Chriſtians, ſays, Tantum ea quæ in Prophetiſis, Evangelicis, et Apoſtolicis Literis, diſcere poterant, obſervantes. *Hiſt.* l. 3. c. 4. Omnia ea quæ abſq; Teſtimoniis Scripturarum aſſeruntur, percutiuntur Gladio Dei. *Hieron* in Agge. c. 1. and *P. Gregory* the Firſt, ſays, In hoc Volumine, cuncta quæ edificant, Omnia quæ erudiunt, Scripta continentur. *Homil.* 9. in *Ezek.* *Gratian*, a Benedictine Monk, who lived in the 12th Century, expreſſes himſelf to the ſame Purpoſe. Si ſolus Chriſtus audiendus eſt, non debemus attendere, quid aliquis ante nos faciendum putaverit, ſed quid prius, qui ante Omnes eſt Chriſtus prior fuerit, neque enim hujus Conſuetudinem ſequi oportet, ſed Dei Veritatem, cum dicat ſine Cauſa colunt me, Mandata et Doctrinas Hominum docentes. *Grat. Diſt.* c. 8. Veritati conſuetudo cedat. — Si Conſuetudinem fortassis opponas, advertendum eſt quod Dominus dicit, ego ſum Via Veritas et Vita, non dixit ego ſum Conſuetudo ſed Veritas.

Gratian Diſtin. c. 8.

(a) *Bell.* de Verb. Dei non Script. l. 4. c. 11.

ridiculous Fancies, foolish and extravagant Opinions, which they believ'd themselves ; and palm'd upon others, who had Credulity enough to *believe* upon *their Authority*, for the Doctrines of Religion. They said, and unsaid the same Things, solemnly contradicted each other ; instead of arguing, they allegorized ; they rav'd, instead of reasoning ; and did all in the *Name of the Lord*. “ Whoever,” says an ingenious Author, “ has seen *Solomon's Temple* allegorized by *John Bunyan*, may find “ there, a Specimen of the Sagacity and Abilities of the *Fathers*, in explaining of Scripture. According to *John*, there was not a “ Nail in that Temple but had its Typical “ Purpose ; and every Basen, and Pair of “ Tongs prefigured some great Mystery to come : “ In short, every Stone, and every Tool in the “ Temple prophesied. And in all this, the “ poor *pious Tinker* treads in the Steps of the “ Fathers, without knowing it. As he had “ *much more Honesty*, and a *more quiet and beneficent* Spirit than any of them ; so he had “ as much Invention, and was full as equal to “ the Business of Allegory, as the best of them ; “ and his Fancy was not more heated than “ theirs ; and whoever reads his *Pilgrim's Progress*, need only suppose himself reading one “ of the *brightest* Fathers in *English*, and he'll “ make them no ill Compliment ; for his Imagination, which was a *very good* one, was

“ more regular and correct than theirs.” These venerable *Fathers*, or if you please, venerable *Mothers*, of your learned Friend’s *Catholic Church* ; for these, he assures us, *conceived and brought her forth*, — what absurd Doctrines have they not taught, and inculcated in their Writings ? — One of them tells us, that formerly wicked Demons, not known to be such, debauch’d Women, defil’d Boys, and were all this while mistaken for Gods. (a) — *Origen*, one of the wisest among them, had more Charity for the Devil, than your *learned Catechist* has for the Members of the Church of *England*, and *Protestants* of every other Denomination. He believ’d that *the Devil might be saved* ; whilst your *Catholic Friend* will dispense Salvation to those only of his own Party and Communion : For he assures us, that *there is no Salvation ordinarily to be obtained by any other*. (b) But if so much Deference be due to some of the Doctrines and Practices of the Fathers, why not to all ? *Origen*, you’ll remember I call’d him one of the *wisest*, thro’ a mistaken Interpretation of a Text of Scripture, and a frantic, incontinent Zeal, was *literally* made an *Eunuch* for the Kingdom of Heaven. He got himself

(a) For Want of *Greek* Types substitute the following Translation. For the same Reason the *Latin* Version is always substituted in the Room of the Original wherever any *Greek* Historian is refer’d to. *Olim mali Dæmones per Spectra apparentes, mulieres constuprarunt, et Pueros imminuerunt, — Dæmones malos esse nesciebant, Deos illos vocarent. Just. p. 10.*

(b) Cat. p. 162.

himself castrated for *God's* sake, like the Priests of the *Phrygian* Goddesses.

— Phrygio

More, Supervacuum cultris abscindere Carnem^(a)

Why, doth not your *learned Friend the Dr.* and his Disciples follow this Example, whilst they pretend so much Devotion to the Fathers, especially as he allows *Matrimony* to be only *like Silver*, but *Continence like Gold*, which is *much better*? But I correct myself; if so, there would be none left to raise up a Seed of *Martyrs*. But whatever Deference any may pay to the Opinions of the Fathers, we owe a still greater Deference to Truth. The Authority of *St. Cyprian* should be of very little Weight, when it stands in Opposition to the Authority of *Christ Jesus*; and having *Clemens Alexandrinus* on your Side, is nothing at all to the Purpose, whilst Common Sense is against you. The Truth is, as a *learned Church Historian* observes, (b) The Church maintained her *Virgin Purity*, in the *Apostle's* Days, and
Error

(a) *Juven.* Sat. 2.

(b) Ecclesia ad hæc usq; tempora instar cujusdam virginis integram atq; incorruptam permansisse: ad huc in obscuro Recessu delitescens, quicunq; rectam prædicationis evangelicæ Regulam depravare niterentur. Sed postquam Sacer Apostolorum Cætus vario Mortis genere extinctus est, effluxeratq; jam Ætas Hominum illorum qui Divinam ipsam Sapientiam suis Auribus auscultare meruerant: tunc demum exorta est, impii Erroris Conspiratio, Fraude et Malitia falsorum Doctorem.

Euseb. Eccl. Hist. lib. 3. c. 32.

Error could at most but skulk about in Corners, when it endeavoured to corrupt pure Christianity ; but after the Apostolical Age, all Manner of Error and Imposture, made a rapid Progress, and had a diffusive spread. Return we then to the *Hinge*, upon which this Controversy turns ; to that which is the *Sheet Anchor* of our *Author's* Cause. Would you know what new Gospel is the *Mint*, in which he coins all his Superstitions ? What should it be, but the Gospel of *Tradition*. The Council of *Trent* (a) requires, that the Oral Traditions of the Church of *Rome*, *should be received with the same Reverence and pious Affection*, as a written Revelation. — But your *learned Friend* in his new, more *enlarged*, and *improved* Edition of *Popery*, — not only sets Tradition on a Level with the Scriptures, but by the Precedence he gives it in the Titles to his Lessons, plainly sets it above them. But why doth not our *Catechist* speak out, as a Man of Integrity ought to do, and declare his Sentiments plainly ? Why doth he not declare, that the Scriptures are not a *sufficient* Rule of Faith and Manners ; that they do not contain *all that is necessary to* Salvation ; — that the Old and New Testament Revelation is of *itself imperfect*, and wants a *supplemental, Traditionary* Revelation, deliver'd by the Mouth of a *Nonjuring* Priest, to mend it ? The Reason

(a) *Pari Pietatis Affectu, ac Reverentia Suscipit ac veneratur.*
Conc. Trid. Sess. 4.

Reason is obvious ; — his *Pills* and his *Superstitions*, when gilded o'er, are swallow'd down more glibly ! Were it not for this, would he not, with the Council of *Trent* (a), devoutly curse all who refuse to receive his *Tradition Bible* ! But then, what must we do, when we find that the *Pope's Catholic Church*, and the *Nonjuror's Catholic Church*, militate against each other, that the *different* Sects in the *Romish Church*, for *Infallibility herself* has her Sects and Parties, are much divided in their Sentiments as to Apostolical Tradition(b). Thus some *Romanists* plead Apostolical Tradition for the Use of *Incense* ; and others are as peremptory, that it has no such Apostolical Tradition to support it. Some pretend Apostolical Tradition for the *Pope's* Supremacy ; and this Apostolical Tradition is by others as confidently exploded. Some urge, *infallibly* be sure, Apostolical Tradition for offering the Sacrifice of *Mass* for Souls in *Purgatory* ; and this same Apostolical Tradition is by others *as infallibly* rejected. Nay, which is more, the *Asian Churches* alledg'd Apostolical Tradition for observing *Easter*, in Imitation of the *Jewish* Passover, on the 14th Day of the Moon ; the *Western Churches* produc'd Apostolical Tradition against it.

Each

(a) Si quis Traditiones—contempserit, Anathema sit.

Conc. Trid. Sess. 4.

(b) Nulla Religionis Secta easdem observat Ceremonias, licet eandem de Deo Sententiam amplectatur : Etenim qui ejusdam sunt Fidei, iisdem in Ritibus inter se dissentiunt.

Socr. Hist. Eccle. l. 5.

Each Party in this Case pleaded Apostolical Tradition, to sanctify their Rage, and consecrate their Dissentions, till at last in the 4th Century, the *Nicene Council* put it to the Vote, which *Apostolical Tradition* was *most Apostolical* of the two, and determined it in Favour of the *Western Churches*. Now, if it be ask'd, what must a Man do amidst the *Contrasts* of *Infallibility* in different Churches, and amidst the *Clashings* of *Apostolical Tradition*? Why, he must do as well as he can. He must believe the *Pope's Church-Infalibility* to be in the *Right* when he is at *Rome*, and the *Doctor's Church-Infalibility* to be in the *Right* when he is at *Manchester*, and then he is sure to be in the *Right* in *both* Places. Now, who can doubt of the *Infalibility* of Tradition, when its Evidence is so plain, and indisputable in Matters that the Church determines to be of the last Importance, as we have now shewn it to be? Your *learned Friend's* Patients, would they not, when their Lives are in *imminent Danger*, think it sufficient that He should chase away *Death* from their *Bodies*, as He *drives away the Devil* from their *Souls*, with a mere *Oral Prescription*? Would not his Heirs think it sufficient, that they have an *Oral Title* to their Estates? And would not the World be *as wise*, as it is now likely to be, had his *Catechism* been handed down to Mankind only by the Medium of *Oral Tradition*? — Beyond all Manner of Doubt it would!

An unanswerable Argument in his Service !
'Tis Demonstration itself, and what would
your *Ranting Fanatics* have more !

Will you allow me for once to do Homage
to your Fame as a *Poet*, by borrowing a Simile
of Mr. *Pope's*, to exemplify the Doctrine of
your *Friend's* Catholic Church Tradition. Tho'
apply'd by him to another Purpose, 'tis ex-
tremely apposite to This. 'Tis not to be ad-
mir'd, even in Mr. *Pope*, for its *Delicacy* and
Sweetness, but 'tis much to be admir'd for its
Suitableness to our present Occasion.

From Age to Age Tradition yields "Supply,"
"As Hog to Hog in Huts of *Westphaly*,
"If one thro' Nature's Bounty, or his Lord's,
"Has what the frugal dirty Soil affords,
"From him the next receives it thick or thin,
"As pure a Mefs almost as it came in ;
"The blessed Benefit not there confin'd,
"Drops to the third, who nuzzles close behind,
"From Tail to Mouth they feed and they carouse,
"The last full fairly gives it to the House." (a)

I should be glad, if your *learned Friend* the
Catechist, would inform me,——he'll easily learn
it from the Gospel of Tradition, how many of
the *Faithful*, that is, how many *Nonjurors*
there were at *Manchester* in 1688, that refu-
sed Allegiance to King *William* ? If Tradition
F be

(a) *Pope's* One thousand seven hundred and thirty-eight, Dialogue 2.

be a sure Guide to go by, when its Doctrines are transmitted down thro' a *long Succession* of Ages, much more must it be infallible in its Testimony, in Relation to Affairs transacted in the *present* Age. If we may rely upon its Authority, as to what was practis'd or believ'd 1700 Years ago, much more will it inform us, as to the determinate Number of *Nonjurors* in *Manchester*, in 1688! I do not know of any *written* Records that have transmitted down to us this important Piece of Historical Knowledge. Now to know what was the State of your *Friend's Catholic Church*, in a Time of *general Apostacy* and Defection, is certainly a Point of Religion, a Point of very great Importance too; and upon your *Friend's Principles*, worthy of the peculiar Interposition of Heaven.—If you have no *written* Records to produce,—undoubtedly you can supply the Want of them in this Case, from the Gospel of *unwritten Tradition*! What are *new Gospels* or *new Fashions* for, if they do not supply the Defect, and Imperfections of those old, exploded, *Cast-away Gospels* and *Fashions*, that were in vogue before them? — Your *learned Friend* the *Catechist*, who 'tis presum'd must be well vers'd in *Hippocrates's* Writings, yet would indisputably allow, that he had Authority sufficient to believe, that *Hippocrates* was no — Physician, if it was but handed down to him by Tradition, that his *Grandmother, Great*

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Grandmother, and *Great Great Grandmother* believed so before him. The Miracle of *Loretto*, and you know what a *sweet Penny* that Miracle brings in to the *Priests*, is built upon as strong a Foundation. A certain Countryman recollected, that his Grandfather once told him, that his Great Great Grandfather saw Angels convey *Santa Casa*, the Blessed Virgin's House, over the Sea, to *Loretto*, when he was a Boy, and at Work in the Fields. (a)

I might proceed to observe, that the Religion of Tradition is so far from being subservient to, that it is quite destructive of the Religion of Virtue and Goodness. — That it only teaches Men to rely on a *Tinsel* Sanctity, instead of *Sterling* Piety and Devotion, — that it answers no other End, than to make good *Churchmen*, without being good *Men*; and that instead of *reforming* the World, it *improves* and *multiplies* its Corruptions; — that a Man may put on a *white* Garment, and at the same Time wear a *black* Conscience; that he may feed upon *Honey*, and yet be in the *Gall* of Bitterness still! And that he may have the Devil *fir'd away from his Soul*, and yet be afterwards *more a Child of Hell* than before!

I might further urge, that if the Religion of Tradition had been of any real Importance, it would have been committed to Writing, ei-

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(a) *Lassell's*, apud *Harris's* Collection of Voyages. Tom. 2.

ther by the Apostles, or some of their immediate Successors, in order to preserve it entire and free from all sophisticated Mixture. Are not the Decrees of our Courts of Justice, the Experiments made in Natural Philosophy, and the History of Diseases of the human Body all committed to Writing, in order to perpetuate the Knowledge of them among Mankind? Strange, that none of the Apostolical College had the Benevolence or Public Spiritedness, to do as much in Regard to this Religion of Tradition, had a Standing Revelation been imperfect or insufficient without it! So much for the *Authority* of the Gospel of Tradition. Now for some of its *Doctrines*: I shall specify but a few. It would be an *Affront* upon the Understandings of my Readers to specify many.

Let us begin with the *Church*. "The *Church*," says our *Catechist*, "is the Assembly of the Faithful, that is, of those who profess to serve the true God according to the true Religion which he himself hath taught, and which they have learned from their *Forefathers*, and preserv'd *faithfully* without Alteration."^(a) The Religion of this *One, holy, Catholic* and *Apostolic* Church, you may find in the *Breviaries*, *Rituals*, and *Missals* of *Rome*, but no where so compleatly as in our *Doctor's* new System, built upon the Rock
of

(a) Cat. p. 47 and 161.

of Tradition. Those who separate from this Church, as the far greatest Part of Mankind do, — the *Lord* have Mercy upon them, for the *Priest* has none. — They are *Heretics* and *Schismatics* in his Esteem. (a) Out of this *pure* Church that *damns* the *greatest* Part of the World for Conscience Sake, *Salvation is not ordinarily to be obtained*. But why said I, the *Lord* have Mercy upon them? It seems *God* cannot save them if he *would*, and the *Priest* will not save them if he *can*: Who then would not be a Member of this *damning, hereticating* Church? Who would not fall into the Hands of the *Doctor*, rather than into the Hands of the *Devil*? But would you ask, who are the Members of this Church, or this *Assembly of the Faithful*, who profess to serve the *true God*? Our *learned Catechist* answers, its Members are “ God the *Father*, *Son*, and “ *Holy Ghost*.” These are *three* of the Persons, *that profess to serve the true God*. Item, “ All “ the *blessed* Angels and all the holy Men and “ Believers that *have been* in the World;” these too are Members of the Church: — “ All the holy Men and Believers that *ever* “ *shall be* in the World.” These too are Members of the *One, holy, Catholic, Apostolic* Church. (b) But as to *You* Members of the Church of *England*; as to *You* Protestants of all Denominations; You have heard your
Doom!

(a) Cat. p. 47.

(b) Cat. p. 191.

Doom! Hear again, and tremble! You are in our *Catechist's* Account *Heretics* and *Schismatics* from his Church, and *ordinarily*, that is, unless you purchase it extravagantly dear, there *is no Salvation for you!* Unless you give your Conscience and your Understanding to the *Priest*, your Estates to the *Church*, and your Children to the *Parish*, this *Gentleman* will not upon any cheaper Terms *hire* out his Salvation to you: Whatever Friendship *Jacobites* may express for *Nonjurors*, *sincerely* I doubt not at all, yet let those *Jacobites* who call themselves Members of the Church of *England*, know that the *Nonjurors* look upon them to be all Heirs of Destruction. *Episcopal* Baptism as practis'd by the Church of *England*, our Author calls an *heretical* Administration. (a) The Ordination of the Church of *England*, he likewise treats as an *heretical, schismatical* Administration. (b) *Countrymen* and *Fellow-Protestants*, you know what Judgment the Church of *Rome*, most of whose Superstitions and Extravagancies our Author adopts and *improves* upon; you know what Judgment she passes upon *Heretics*, — There is no Faith to be kept with *Heretics*. There is no more Sin in killing of *Heretics*, than there is in killing of *Dogs*. — These are *her Sacred* Maxims. *Hemp* and *Heretics* are the Aversion of all good *Catholics*, — unless it be

(a) Cat. p. 226.

(b) Cat. p. 431.

be *Rebellion-Hemp*, that has a Crown of Martyrdom to *consecrate* and *bless* it.

In the famous Council of *Lateran*, conven'd by Pope *Innocent* the Third, Ann. 1215, it was ordained; that all Secular Powers should oblige themselves to exterminate all *Heresy* out of their Dominions, and in Default thereof, such Secular Powers to be excommunicated, and their Subjects to be absolved *from* their Allegiance. (a) Here we have a glaring Instance of the Spirit of your *Friend's Mother Church*, and the Spirit of the *Daughter* if it be *improv'd*, doth not in the least appear to be *improv'd* for the better. — The Decrees of this Council, were not the Acts of a few, despicable, *unauthorized* Ecclesiastics, but the Determinations of one of the greatest *Ecclesiastical Conventions* in the World. It consisted of the Ambassadors of most Sovereign Princes, the Patriarchs of *Jerusalem* and *Constantinople* in Person, the Patriarchs of *Alexandria* and *Antioch* in their Representatives, 71 *Archbishops*, 340 *Bishops*, and 800 *Abbots* or *Priors*. A goodly Herd of ghostly Cattle! but better *fed* than *taught*!

or

(a) Potestates Seculares perpetuæ vel temporales jurare tenentur universos Hæreticos ab Ecclesia damnatos, pro viribus exterminare, et temporalis Dominus non purgans terram suam Hæreticis, excommunicatur, et si persisterit in Excommunicatione per Annum, nuntiatur Papæ, qui fideles ejus a Juramento absolvet et ejus Terram Fidelibus exponet.

Decret. Greg. lib. 5. tit. 7. c. 15.

or it had never been decreed in such an illustrious Assembly, that all Secular Princes should, upon Oath, be obliged to exterminate Heresy and Heretics out of their Territories, under Pain of being treated, in Case of Disobedience, as the *worst Heretics* themselves. — This is the Spirit, these are the Features of that *holy, Catholic, and Apostolic Church* that our *learned Catechist* would establish. What a solemn Absurdity is it for any Members of the Church of *England*, — a Church that is the *Bulwark* of the Reformation, to mourn for the Establishment of a *Tyrant* on the *British Throne*, which would bring the Establishment of this *barbarous, blood-thirsty, and butchering Religion* with him! For *Protestants* too, to plead *Conscience* for introducing a Scheme of Slavery and Superstition, that would do all that it can to exterminate the very *Name* of *Protestantism* from the Face of the Earth! — Are these Men's *Consciences*, or their *Heads* the more *soft and tender*?

Proceed we to some other Parts of this new System of *devout Rant*, and *spiritual Quackery*, extracted out of the *new Gospel* of Tradition. Here the good Protestant may have Sacraments by *Wholesale*, Sacraments dealt out by the *Dozen*. Amongst these, *Exorcism* must not be pass'd over in Silence. *Exorcism*, what is that? 'Tis blowing in the Face of the *Infant or adult Person baptized*; signing
him

him with the Sign of the Cross, and using Authoritative Words to drive away the Devil. (a) Unhappy *Infants* that come out of their *Maker's own Hands*, possess'd with the Devil! More unhappy *Protestants*, that for Want of *Exorcism* must be *Devil-rid* all the Days of their Lives! But a poor contemptible *Devil*, that is to be blown and banished out of his Dominions, by the Breath of a *Nonjuring Priest*! But what if he should prove to be a sturdy resolute *Devil*, that is not to be *Fly-blown* out of his Empire?—What must the *Priest* do then? Be it so.—*Exorcism*, not only *drives, but fires away the Evil Spirit*! (b) Right! It seems, a *burnt Devil* like a *burnt Child* dreads the Fire! A Man would no more commit a Rape upon his Countenance, than he would commit a Rape upon the Fair. You must allow me then *Sir*, to be a little ludicrous upon proper Occasions. A little while ago, a Party of your *Highland* Friends were obliged to take up with Accommodations at an Inn, in an Apartment which they were told was haunted; on this Occasion, they ordered Plenty of Liquor, Tobacco, and every Thing else into the Room that was necessary to shield them from the Devil. Here they regaled themselves very freely. A *sorry Fellow* belonging to the House, who was the *Devil* that haunted it,

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came in the Dead of the Night stalking in Chains, and personating an Apparition. The *Highland Posse* were all got asleep over their Cups, one only excepted. *His* Spirits being elated with Mirth and Wine, he receives his new Guest very civilly thus, “ Your humble
 “ Servant *Mr. De’el*; pray sit down good *Mr.*
 “ *De’el*; smoak a Pipe with us; here’s a Pipe as
 “ black as your Honour *Mr. De’el*,—— you are
 “ extremely welcome,—— I never had the Dis-
 “ tinction shewn me of your Company before.”
 The *Fellow* more amazed at the *Highlander*, than the *Highlander* was at the *Devil*, retires in great Confusion. Hereupon the *Highland Hero* awakes his Neighbour; *Sawney* the *De’el* has been here,—— and what then, cries *Sawney*, yawning; —— why says the Hero, I *confoowted* him fairly with a *Text of Scripture*; I ask’d him to smoak a Pipe, and the *De’el* could neither stand Fire, nor Smoak. Now Sir, pray tell me what Gospel did the *Highlander* find this *Text of Scripture* in, unless he met with it, when upon his Expedition thro’ *Manchester*, in *Dr. Paracelsus’s new Gospel*, that *fires away* the Devil from the Soul? It must be so, beyond all Question. *St. Dunstan*, of old, play’d some very bold Pranks with the *Devil* of the same Nature with this. The *Devil* having long tempted, but still tempted him in vain! at last thought of an Expedient which he promis’d could not fail. He

assumes

assumes the Appearance of a *fine Lady*, and in that Shape renews the Temptation: And you know *Sir* he must be a *Saint* indeed! *more* than a *Saint*! He must be an Angel, divested of *Flesh* and *Blood*, that can resist the Attractions of those sweet Charmers! However *Dunstan* was even invulnerable and unconquerable by these. *Unnatural* as he was, he took the *fair Devil* by the Nose with a Pair of red hot Pincers, and led *her*, or *him*, whatever Gender you give it, round, round and round again about the Room, till the *Devil* was ready to swoon away, and roar'd out in great Agony and Anguish. (a) *Poor Devil*, well he might, to be led thus by the *Nose*!

Our Author's *firing away the Devil from the Soul*, being a *Preface* to Baptism, and one of his solemn Seasons for the Administration of Baptism being on *Easter Eve*, would induce one to believe, that in this, as well as in many Instances more --- he has a secret Allusion to a *superstitious Imposture* transacted on the *same Day*, and for the *same Purpose*, viz. *driving away the Devil*, by the *Greek* and *Armenian* Priests. The Farce (or the Miracle as they express it) is call'd, that of the *holy Fire*. It is pretended, that on *Easter Eve*, a miraculous Flame descends from Heaven into the holy Sepulchre, and kindles all the Lamps and Can-

(a) *Capgrave.*

dles there, which in the Presence of the *Turks* and other Witnesses, had, for the Display of the Miracle, been previously extinguished. This *devout Forgery* is carried on by the *Greek Patriarch* of *Jerusalem*, the *Armenian Patriarch* of the same, and the *Coptish Bishop*. *Thevenot* says, the *Turks* saw through the Cheat and would have prevented it for the future, but the Patriarchs represented they could not pay them as much Money as they did, if the *Profit* of the *holy Fire* was taken away; and thereupon the *Turks* agreed to let them continue the Juggle. The Purport of my *Author's* (a) Account of it, is as follows. — Coming to the Church of the holy Sepulchre, we found it crouded with a distracted Mob, making hideous Clamours, violently running to and fro, crying out *Huia*, ——— a Word emphatically expressive that theirs is the true Religion. Their Heads being grown vertiginous, and their Zeal enflamed into Phrenzy, they acted a thousand antic Extravagancies, in ten thousand more, as antic and extravagant Postures. Sometimes they dragg'd each other round the Floor, and sometimes march'd around in Mock-State upon each others Shoulders. Sometimes they play'd the Part of Tumblers on a Stage, and sometimes plac'd Men with their Heads and Heels inverted, in such Attitudes as most indecently expos'd what *Nature* veils. When the Procession

(a) *Maundrell's Journey from Aleppo to Jerusalem*, p. 96, 97.

Proceſſion begun, they marched thrice round the holy Sepulchre, with Standards, Streamers, Crucifixes, embroider'd Habits, and all the Furbery Superſtition could invent or furniſh. The *Greeks* went firſt, and the *Armenians* followed after. Preſently a Dove (not an Emblem of *Innocence* neither, but one properly train'd for the Service) flutter'd into the *Cupola* over the Sepulchre, which was received with Shouts of Joy by the frantic Throng, believing it to be a *viſible Deſcent* of the *Holy Ghoſt*. The Proceſſion being ended, the Eccleſiaſtics mentioned above, advanc'd with ſolemn Mein and moſt reverend Pace towards the Sepulchre, the Doors whereof had been ſealed up when the Lights were extinguished, under *Pretence* of guarding againſt all Impoſture. Theſe Doors being now unſealed, no ſooner had the Priests enter'd in, but they ſhut them again and allowed Admiſſion to none but — themſelves. The Acclamations of the People grew louder and louder, as the Miracle was expected to be drawing near its Criſis. Every one ruſh'd eagerly towards the Sepulchre to meet the Priests as they came out of it, with the holy Fire in their Hands; ambitious who ſhould be the firſt in lighting their Tapers at the *celeſtial Flame*. “ The *Miracle-Mongers*,” ſaith my Author, “ had not been above a Minute in the holy “ Sepulchre when the Glimmering of the ho- “ ly Fire was ſeen, or imagin'd to be ſeen

“ thro'

“ thro’ some Chinks of the Door, and certain-
 “ ly *Bedlam* itself, never saw such an unruly
 “ Transport as was produc’d in the Mob
 “ at this Sight. — Then came out the
 “ Priests with blazing Torches in their Hands,
 “ which they held up at the Door of the
 “ Sepulchre, while the People throng’d about
 “ with inexpressible Ardour, every one striv-
 “ ing to obtain a Part of the first and pu-
 “ rest Flame,” believing that to have most,
 wonder-working Virtues to attend it. The
Turks in the mean Time that were set as
 Guards at the Door, “ with huge Clubs laid
 “ them on without Mercy ; but all this could
 “ not repel them, the Excess of their Trans-
 “ port making them insensible of Pain. Those
 “ that got the Fire, immediately applied it to
 “ their Beards, Faces and Bosoms, pretending
 “ that it would not burn like an earthly
 “ Flame ; but I plainly saw, none of them could
 “ endure this Experiment long enough to make
 “ good that Pretension. Innumerable Tapers
 “ were soon lighted ; the whole Church and
 “ Galleries and every Place seemed instantly
 “ to be in a Flame, and with this Illuminati-
 “ on the Ceremony ended. — They within
 “ the Sepulchre, perform’d their Part with
 “ great Quickness and Dexterity. — ’Tis the
 “ deplorable Unhappiness of their *Priests*, that
 “ having acted the *Cheat* so long already,
 “ they are forc’d now to stand to it, for
 “ fear

“ fear of endangering the Apostacy of the
 “ People. — After the Rout was over, we
 “ saw several People gather’d about the Stone
 “ of Unction, who having got a good Store
 “ of Candles lighted by the Holy Fire, were
 “ employed in daubing Pieces of Linnen with
 “ the Wicks of them and the melting Wax ;
 “ which Pieces of Linnen were designed for
 “ Winding Sheets ; it being the Opinion of
 “ these poor People, that if they can but have
 “ the Happiness of being *buried in a Shroud,*
 “ *smutted with this Celestial Fire,* it will cer-
 “ *tainly secure* them from the *Flames of Hell.*”

Now as our *learned Author’s Exorcism,* is to
 be practis’d on the same Day with this scan-
 dalous Imposture, practis’d by the *Greek* and
Armenian Priests, and as the Fire of the holy
 Sepulchre is deemed by their superstitious De-
 votees to be a *Preservative* from the Flames of
 Hell ; — further, as our *learned Catechist*
 adopts many other of their ridiculous Rites,
 ’tis probable, to say no more, that if his
 Church was once established here, we should
 have this Miracle of the Holy Fire *transplanted*
 into *Britain,* — as an infallible Method
 whereby to *preserve from the Flames of Hell,*
 or, in our *Author’s* Phrase, to *drive away the*
Evil Spirit. If the *Devil* be driven away soon
 enough to rescue the Sinner from eternal Per-
 dition, ’tis not quite so material whether it be
 done at *Baptism* or at *Burial.* All that can

be

be said, is, that the longer your *holy, Catholic and Apostolical Priest* has him in Play, the better Chance he has of making a *good Penny* of Satan. But perhaps He may understand how to make a *good Penny* of Satan without requiring his personal Attendance. — If so, I can but think, upon the Whole, that our *Author* has the Advantage of the *Greek and Armenian Priests*, and that the sooner the *Devil* is *fir'd away* the better !

Another remarkable Kind of *Exorcism*, (for I am upon a copious Subject) is one made Use of by the *Jesuits* to devote *Regicides* to God, and consecrate the Assassination of Princes. This I am the more inclined to give you, as 'tis not improbable, but something of the Kind was practis'd upon the Rebel Herd at *Manchester*, before they inlisted under the Banner of Rebellion, with a Design to *murder* our Royal Sovereign, his Family, our Constitution, our Religion, our Liberties, all together. 'Tis extracted out of a Process printed at *Delfdt*, by *John Andrew*, and runs thus in the Author from whom I transcribe it. “ The Person persuaded by the *Jesuits* to assassinate either a King or a Prince, is brought by them into a secret Chapel, where they have prepared upon an Altar a great Dagger wrapt up in Linnen Cloth, together with an *Ag-nus Dei* : Drawing it out of the Sheath they besprinkle it with Holy Water, and fasten

“ to the Hilt several consecrated Beads of Co-
 “ ral, pronouncing this Indulgence ; that as
 “ many Blows as the Murderer shall give with
 “ it to the Prince, he shall deliver so many
 “ Souls from *Purgatory*. After this Ceremo-
 “ ny, they put the Dagger into the Parricide’s
 “ Hand, and recommend it to him thus :
 “ Thou chosen Son of God, take the Sword
 “ of *Jepthe*, the Sword of *Sampson*, the Sword
 “ of *David* wherewith he cut off the Head of
 “ *Goliath*, the Sword of *Gideon*, the Sword of
 “ *Judith*, the Sword of the *Maccabees*, the
 “ Sword of Pope *Julius* the Second, where-
 “ with he cut off the Lives of several Princes his
 “ Enemies ; filling whole Cities with Slaugh-
 “ ter and Blood : Go, and let Prudence go a-
 “ long with thy Courage. Let God give new
 “ Strength to thy Arm. After which, they
 “ fall down on their Knees, and the Superior
 “ of the *Jesuits* pronounces the following Ex-
 “ orcism : Come ye Cherubims, ye Seraphims,
 “ Thrones and Powers ; come ye Holy Angels
 “ and fill up this blessed Vessel (i. e. the ex-
 “ ecrable Parricide) with an immortal Glo-
 “ ry. Do ye present him every Day with the
 “ Crown of the blessed Virgin *Mary*, of the
 “ holy Patriarchs and Martyrs. We do not
 “ look upon him now as one of ours, but as
 “ one belonging to you. And thou O God
 “ who art terrible and invincible, and hast
 “ inspir’d him in Prayer and Meditation, to

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“ kill

“ kill the *Tyrant and Heretic*, for to give
 “ his Crown to a *Catholic King*; comfort we
 “ beseech thee, the Heart of him whom we
 “ have *consecrated* for this Office. Strengthen
 “ his Arm that he may execute his Enter-
 “ prize. Cloath him with the Armour of
 “ thy divine Power, that having perform'd his
 “ Design, he may escape the Hands of those
 “ who shall go in Pursuit of him. Give
 “ him Wings that his holy Members may fly
 “ away from the Power of *impious Heretics*.
 “ Replenish his Soul with Joy, Comfort and
 “ Light, by which his Body having banished
 “ all Fear, may be upheld and animated in
 “ the Midst of Dangers and Torments. This
 “ *Exorcism* being ended, they bring the Par-
 “ ricide before another Altar, whereto hangs an
 “ Image of *James Clement a Dominican Fryar*,
 “ who with a venomous Knife kill'd King
 “ *Henry the Third*. This Image is surrounded
 “ with Angels who protect and bring him to
 “ Heaven. The *Jesuits* shew it him, and
 “ put afterwards a Crown upon his Head
 “ saying, Lord regard here the Arm and the
 “ Executor of thy Justice: Let all the Saints
 “ arise, bow and yield to him the most ho-
 “ nourable Place amongst them. Afterwards
 “ he is permitted to speak to none but to *four*
 “ *Jesuits* deputed to keep him Company.
 “ They are not wanting to tell him oft that
 “ they perceive a Divine Light that surrounds

“ him,

“ him, and is the Cause why they bow
 “ to him, kiss his Hands and Feet, and con-
 “ sider him no more as a Man but as a Saint ;
 “ nay they make a Shew as if they envy’d
 “ the great Honour and glory attending him,
 “ and say sighing, Oh ! that God had been
 “ pleased to make Choice of us instead of
 “ you, and given us so much Grace, that as
 “ you we might be translated into Heaven
 “ without going into *Purgatory*.” (a) Here
 ends the solemn and wicked Farce.

I must not omit for the Sake of my *Protes-*
tant Reader, the History of one *Exorcism* more.
 Prince *Christopher* of the Family of the *Dukes*
of Ratzecil being a great Devotee to the See
 of *Rome*, and extravagantly fond of *Romish*
 Trinckets and Superstitions, waited on the
Pope to kiss his *Holiness's* Feet. On this Oc-
 casion his *Holiness* presented him with a Box
 of *Reliques*, as an Acknowledgment of his Do-
 cility and Obedience to the *holy See*. Upon
 the Prince's Return Home, the *Reliques* grew
 into great Reputation, and became famous o-
 ver all the Country. Soon after some *Monks*
 waited on the Prince, pretending they had a
 Man under their Care possess'd with a *Devil*,
 which with all their holy Feats and Zeal they
 had not been able to *ferret* out of him. They
 therefore solicited his *Highbness* for *his* Reliques,
 H 2 to

(a) *Emilliane's Hist. Monast.* p. 206, 7.

to try whether they were powerful enough to eject this obstinate *Devil*, to which He readily consented. The Reliques being apply'd with the usual Solemnity and Devotion, the *Devil* soon made it appear, that their Virtue was too powerful for him to withstand it. With all the Distortion of Features, Grimace, and Gnashing of Teeth usual on the like Occasions, he quitted Possession. The People present, cried a *Miracle*, a *Miracle*, and the Prince exalts God, and was himself exalted *beyond Measure*, for the sacred wonder-working Treasure wherewith he was entrusted.

Some Time after, the Prince with great Zeal and Eloquence, was displaying the blessed Efficacy of his Reliques : Hereupon, one of his Gentlemen betray'd his Disbelief of what he said, both by the Manner of his Action and his Smile. Being questioned about it (after a solemn Promise of Forgiveness) he ingenuously confess'd, that in their Return from *Rome*, he had unfortunately lost the Box of Reliques presented to his *Higness* by the *holy Father* ; and to prevent the Storm of Displeasure he dreaded in Consequence of it, he had ordered another Box to be made as like it as he could. This, *saieth he*, I fill'd with *rotten Bones*, and other such *venerable Trinkets* ; and this, *adds he*, is the Box of Reliques that your *Monks* and *Priests* work Miracles with.

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The Prince, no Doubt, equally amaz'd and confounded at the Discovery, next Morning sent to the Fathers, enquiring if they had any other possess'd Person that He might contribute to the Restoration of, by the Mediation of his Reliques. Imagining they were playing upon his Superstition still, they were not at a Loss where to find a proper Person, to repeat the same kind of Farce as had been acted before. The Prince required that the possess'd Person might be exorcis'd in his Presence. But the *Devil* he was possess'd with, had Instructions what Game to play, and prov'd to be a *sturdy Devil*, that would not relinquish his Tenure. After some unsuccessful Experiments, the *Monks* being ordered to retire, the Prince delivered over the possess'd Person to the Hands of a *more honest*, tho' *less spiritual* Kind of *Exorcists* — some *Tartars* that belong'd to his *Highness's* Stable. These were authorized to scourge and discipline him, till he should confess the Imposture. The *Demoniac* by his horrible Grimaces and Gestures would gladly have conceal'd the Fraud, and sanctify'd the Collusion. But the *Tartars* renewing their Discipline, the *poor Devil* could not stand *Proof* against the Violence of their Rage and Fury. Without the Help either of *Reliques*, or of *holy Water*, the Man was dispossessed. He confess'd the Cheat, and ask'd the Prince's Pardon for the Part he had acted in it.

The

The *holy Monks and Priests* were next sent for, who were as yet wholly ignorant of what had happen'd. When they came the restored *Demoniac* prostrated himself in Sight of them at the Prince's Feet, acknowledg'd that a wicked Confederacy with the *Monks* was the *only Devil* that possess'd him, and that he *never had* been possess'd with any other. At first these good Men, who have always been more busy, as well as more successful in *casting in* the *Devil* of Superstition, than in *casting out* any other, would have persuaded the Prince, that this was only the Language of the *Devil*, who made Use of the Man's Organs of Speech with a View to deceive them. But the Prince, *saith my Author*, calling for his *Tartars* to exorcise another *Devil*, the *Father of Lies* out of them too, they soon relented, and confess'd the Cheat, but urg'd that it was a *pious* Fraud, and done with a *good* Intention, to check the Progress of Heresy in that Country. This was in the Year 1654, Hereupon the Prince became a Profelyte and a Patron to the reform'd Religion, (a)

I shall no doubt be *gravely told* upon this Head, that *Exorcism* was established by the Council of *Carthage*. (b) But I ask upon what Foundation?

(a) Archbishop *Wake's* Defence against the Exceptions of the Bishop of *Meaux*, 2d. Part, p. 196. 7.

(b) Ann. 258.

Foundation? Evidently upon no other than this; — that the miraculous Power given by our Saviour to his Disciples, to dispossess Evil Spirits, or to cast out Diseases, for it probably meant no more, was to be a standing Gift in the Church. *Casting out of Devils* they turned into *Allegory* and *Figure*, to set forth the moral Effects of the Christian Dispensation, in casting out Men's Lusts and Corruptions. This was the Origin of the Practice, and as the Practice grew, those superstitious Rights, so gravely ridiculous, grew with it. Pity but we could exorcise away the *Devil* of Superstition, which is the most difficult to be dispossessed out of some Men's Souls, of all others. The Name of this Species of Devils is *Legion*, for read *Monkish Legends* and your *learned Friend's Catechism*, and you'll find them to be *very many*.

'Tis recorded among the *Papists*, that *St. Grat*, a Saint of great Eminence and Distinction, *exorcis'd* away all the Rats found in the County of *Aost*, and three Miles round it. Now 'tis a Tradition, that Rats, like false Friends, fly from you when Danger approaches, and desert the Ship that leaks, or the House that is ready to tumble. The young *Chevalier*, 'tis said, complained bitterly during the Course of his *English Expedition*, of some *political* Rats that had long drank and swore in his Service, that had fought many Campaigns for him over the Bottle; but when he
invited

invited them to join his Standard, and make the Campaign of Danger, they all fled away and forsook him. Now as your *learned Friend* can initiate you into all the Mysteries of *Exorcism*, what think you, if you should be rewarded for your distinguished Zeal, with the Post of *Ratcatcher General* to his R--y--l H--gh--fs? But I only mention this *en passant*, as a Hint that may be of Service.

Before I dismiss this Subject, it may not be improper to take Notice, that when the *Catechumen* is going to receive *Exorcism*, he is not at first admitted into the Church, but to *stand at the Door, or somewhere near it*, (a) till his Professions have been examined and approved of by the spiritual *Commissary-General of the Musters*. This done, the holy *Conjuration* begins; *the Evil Spirit is fir'd out of the Soul, a Terror is cast upon him, and he flies from his Possession*, (b) and becomes a poor *Bankrupt Devil*. Could not our *learned Author*, instead of *firing away his Devil*, suffocate him as one would a Nest of Hornets? — Then we should never be plagued with him any more: — But I recollect myself and ask this *Gentleman's* Pardon. I had not duly considered the Constitution of his *Catholic Church*. A *Bankrupt Devil* makes a *rich Priesthood*, but a *suffocated Devil* would make a *Bankrupt Priest*.

(a) Cat. p. 227.

(b) Cat. p. 227.

Our learned Author having already form'd two different Attacks upon the Enemy, and both driven away the Devil, and fir'd him from the Soul ; next he acts the Part of an Ecclesiastical Man-Midwife, and delivers you from Satan. And now it is, and not before, that you are admitted into the Privilege of entering God's House. — “ The Priest takes the Cate-
 “ chumen by the Right Hand, (a) and brings
 “ him into the Church, leading him into the
 “ Baptistry or Place where he is to be baptiz'd,
 “ and praying that God would receive him into
 “ his holy Household and keep him in the same.”
 Being thus admitted into the Church, he must
 “ renounce the Devil towards the West, because
 “ that being directly opposite to the East, the
 “ Place of Light, doth symbolically represent
 “ the Prince of Darknes whom he renounces,”
 and this he is to do like a true Ecclesiastical
 Prize-fighter, “ with his Hands stretch'd out,
 “ and in Defiance of the Devil.” — He is like-
 wise to perform some other devout Pranks with
 “ his Face towards the East, with his Hands
 “ and Eyes lifted up towards Heaven. He looks
 “ towards the East, because as soon as he has
 “ renounced the Devil, the Paradise of God
 “ which was planted in the East, and out of
 “ which our first Parent was banished, is now
 “ open to him, and his turning about from the
 I “ West

(a) Cat. p. 227.

“ *West to the East is a Symbol of this. Besides*
 “ *the East, or the rising Sun, is an Emblem of*
 “ *the Sun of Righteousness, to whom the Cate-*
 “ *chumen is now turned from Satan.*” —
 and the Design of our spiritual *Merry-Andrew*
 in all this is, — would you have thought it ?
 “ *to make Men sensible of the Nature of the*
 “ *Christian Religion.*” (a) But what if our
Catechumen, whilst he is *associating with Christ*
 with his *Face* towards the East, should be turn-
 ing his *Back* upon *Paradise* ? Your *learned*
Friend has not thought fit to instruct us where
Paradise stood. Some of his adored *Fathers*
 will not allow it to have had any local *Situa-*
tion at all, — but explain away the whole
History into *Allegory* and *Figure*. Others
 plac’d it in the third *Heaven*, and the *Mahom-*
medans place it in the seventh. Some of the
Fathers plac’d it in the middle *Region* of the
Air, above the *Earth*, under the *Earth*, in some
 hidden *Recess* not to be discovered by us, in
 the *Tract* possess’d at present by the *Caspain*
Sea, under the *Artic Pole*, and under the *E-*
quator. Some have discovered it in *Asia*, some
 in *Africa*; some in *Europe*, *America*, in *Tarta-*
ry, upon the *Banks* of the *Danube*, and the
Ganges. Others we are told have discovered it
 in the *Isle* of *Ceylon*, in *Persia*, in *Armenia*, in
Mesopotamia, in *Chaldea*, in *Arabia*, in *Palest-*
tine, in *Syria*, about the *Mountains* of *Li-*
banus

(a) Cat. p. 228.

banus and *Antilibanus*, near the City of *Damascus* and *Tripoly*, in *Æthiopia*, and, which will doubtless be thought as strange, in *Sweden*, — or, which is stranger still, in the World in the *Moon*. (a) Now what signifies believing in Christ towards the *East*, as an Emblem of Paradise, if your *learned Catechist* cannot tell us where Paradise lay. He'll tell me it was *East* of *Judea*. Be it so. — But please *Sir* to instruct your *most learned Friend*, that the same Place may be *East* of one Country and *West* of another. If Paradise be *East* of *Judea*, 'tis *West* of *Persia*. It follows then, that if all Men should make their Vows to God, facing towards Paradise, which is our *Author's* Intention, when he directs you to face towards the *East*, in different Countries they must face different and opposite Ways, and what then becomes of his *Symbol* Worship? But is not the whole Earth the *Lord's*, or doth He keep his Court only in one *particular* Corner of the Globe? Are you, in your solemn Devotions, to mind which Way the *Wind* blows, lest if it should be in a wrong Quarter, it should obstruct the *wafting* of your Addresses to the Almighty's Throne! — Your *learned Friend*, no Doubt, will assert roundly, that God is not God of the *West*; for how should he, when the *West* is the *Symbol of the Devil*. What a pitiful Case then are we in, in

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these

(a) Vid. *Univ. Hist.* Vol. 1.

these *Western Nations*, where all but the *Priests who are God's Representatives*, (a) must in some Sort be the *Representatives* of the *Devil*: At least, if the *West* be the *Devil's Image*, as our *learned Author* assures us it is, must not the *Inhabitants* of the *West* be the *Image* of the *Devil's Subjects*? But why after all, so much wheeling about to the Left and to the Right, and to the Left and the Right again, whereby a *Catholic Saint's Exercise* becomes more difficult than a *Soldier's*? Pity but these *Symbol Religionists*, would now and then look towards *Golgotha* in their Devotions; would it not exhibit their own Likeness, under the Symbol of the *Place of Skulls*?

The Design of our *learned Catechist*, in all this *Farce* of Zeal, a Truce with Rallery whilst I repeat it, is to make Men sensible of the Nature of the *Christian Religion*, (b) which every where discountenances such *Pantomime* Worship. Who would not rather have concluded, that his Design was to bring us back to *Paganism*, which delighted much in this *Whirly-gig* Devotion (c)? As the *Pagans* worshipped the heavenly Bodies,

this

(a) Cat. p. 63.

(b) Cat. p. 128.

(c) *Numæ*, quædam Instituta, — ut — *Circumagas* te dum Deos adoras.

Plut. in Vit. Num. Pomp.

In adorando Dexteram ad Osculum referimus, totumq; Corpus circumagimus.

Plin. Nat. Hist. Lib. 28. c. 2.

In Græcorum Monumentis, aduſtatam nobis eſt, Morem ſacrificandi ſervatum diu, ut circumcurrerent Aras, curſum auſpicati ab lævo dextrorſum, Zodiaci quædam Imagine, cujus Motio ſit mundo

this veering about to different and opposite Quarters in their Devotions, was meant by them as a *Symbolical* Representation of the Motions and Revolutions of those Bodies they worshipped. — It was design'd as an Imitation of the *Dance* of their Gods. Our *Author's* Worship, he tells us, is *Symbolical* too, But when consider'd in *Connexion* with other Parts of his Scheme, 'tis, methinks, much better explain'd, without any *Symbol* at all. Would you know the Reason why He requires his Disciples to be so expert in *tacking* about to all the Points of his *Divinity-Compass*? What should the Reason of it be, but This; — That they may ever cherish Ignorance and Superstition, as the Rocks upon which He would tempt Truth and Christianity to cast *Anchor*; and by that Means, to the great Emolument of his *Catholic Church*, *shipwreck* them *Both* for ever!

I shall be possibly told, that the Church of *England*, a Church which I have confess'd to be a Bulwark to the Reformation, adopts the very Practice I have been decrying, of bowing towards the *East*, tho' not of renouncing the *Devil* towards the *West*, in her Devotions. I
answer;

mundo diversa, ad exortum vergens; mox vero ab dextris *levorsum* procurrerent quo Motu Cælum rotari manifestum.

Cælius Rhodigin. Antiquit. Lect. Lib. 1. c. 10.

The same Practice is alluded to by *Plautus*.

Phœdomus. ——— Quo me *vortam* nescio.

Palinurus. Si Deos Salutas, *Dextro*vorum censēs.

Plaut. Curcalio.

answer; whatever some *overgrown* Zealots may practise, I cannot learn from the Canons or Rubrics of the Church of *England*, that this Practice is any Part of her Constitution. 'Tis only a *Corruption* of her Worship, and as it is no where prescrib'd in the Book of *Common Prayer*, is *forbidden* to be us'd in divine Service, by an express *Statute* of 1st of *Elizabeth*, c, 2. which enacts, that *no other Rite or Ceremony* shall be us'd in Time of divine Service, or Sacraments, than those *prescrib'd* in the Book of *Common Prayer*, under Pain of Imprisonment, and other Penalties and Forfeitures therein mention'd.

Tho' our *learned Doctor* has both *driven* and *fir'd the Devil* from his *Spiritual Patient*, and *deliver'd* him too, yet it should seem that he has not been able to foil him. He has not been so ill *scar'd* or *scorched*, but he dare return to the Charge, and renew the Combat. Make Way then——clear the Field for another Engagement, and patiently wait for the Issue.——Next then comes anointing with *holy Oyl*, for why may there not be Holiness in *Oyl*, as well as in *Water*? But the *Rationale* of this? Why, because the *Pagans* of old anointed their Wrestlers and Runners in their *Gymnic Games*, in order to give their Bodies greater Agility and Vigour, so, in our *Popish Paganism*, we are taught to anoint the baptiz'd with *Oyl*, that they may in the *Spiritual Race*
run

run faster from the Devil. Besides, will it not give the baptiz'd that *Lubricity* or *Sleekness*, that will enable them to *elude* Satan's Attacks, and slip like an *Eel* thro' his Clutches? (a)—— But our *Author* in this, as in many other Instances, has only exhibited to our View some *Outlines* of his Scheme. It will be soon enough for the Monster to shew himself in his full Proportion, when he has shaken off his *Chains*, and you can no more *resist* his *Rage*; that is, when this *Catholic, Antiprottestant Church* is establish'd. Besides, weak, *Protestant* Understandings, could no more bear a Flood of Superstition breaking in upon them all at once, than a weak Eye could bear a sudden and rapid Flood of Day.—*Sir John Chardin*, in his Travels, has given us a very intelligible Account of the Importance and Usefulness of *holy Oyl*.—— 'Tis an unexhaustible Fountain of sacred Treasures to the *Church*, that diffuses itself into ten thousand rich and refreshing Streams! 'Tis an Article that Priests of our *Author's* Complexion trade largely in, who make Merchandize of *Souls*, and set to Sale the *Holy Ghost*. 'Tis us'd in the *Greek* and *Armenian Churches*, instead of Water in Baptism, as well as for the Purpose of Extreme Unction.

This occasions a very great Consumption of it, and consequently as great a Demand for it. 'Tis
said

(a) Cat. p. 229.——make their Limbs supple, that their Antagonists might take less hold of them.

said two of a Trade seldom agree. This was the Case in the Instance that follows. During the Course of *Sir John's Travels*, a Competition of Interests arising from the Merchandize of this *holy Oyl*, caus'd great Disputes and Contentions between the *Persian* Patriarch, and the *Armenian* Patriarch of *Jerusalem*. Not being able to bring their Differences to an amicable Accommodation, these two *Primate-Bishops*, as *Catholic-Bishops* have been wont to do, *excommunicated* and gave each other to the *Devil* roundly; and not satisfied with giving each other to the *Devil*, they commenc'd litigious Suits, and gave each other to the *Lawyer*, as if their *Hell* had been the hottest of the two. Vast was the Confusion which this Affair occasion'd. (a) Our *learned Catechist* has not thought it as yet expedient to let the World know, that this *Soul-saving Oyl* is a Marketable Commodity. — However, he has dropt a broad Hint, from whence we may infer that it is. *Blessing* of Oyl and of Ointment he asserts to be the sole Prerogative, the unalienable Prerogative, of his *Catholic-Bishops*. And if it be such a gainful Trade to *sell* it, whose Prerogative should it be to *make it* but theirs? — He has not indeed *told us* they may make Merchandize of it, but step to the *Salvation Market* of *Rome*, you'll find how it is. *Selling* of Sacraments is an *Orthodox* Practice there. (b) Infallibility itself approves of it.

(a) *Chardin's Travels*, p. 333. 334.(b) *Father Paul's Council of Trent*, p. 247.

it. And if the sacred Liquid brings in a large Revenue to the *Priests*, must it not be an ill Omen to the *Devil* to see his sworn and declared Enemies, *God's Representatives*, thus rioting in Wealth and Power? — This is sufficient to account for the Efficacy of the *holy Oyl*.

In our *learned Catechist's* Lesson upon Baptism, we have some other very significative Rites. Putting off the old Garment, wore before Baptism, signifies What? — What should it signify, but Mens putting off the *old Rags* of their Corruptions. This Practice has Antiquity to countenance and support it. Thus the antient *Arabs*, before *Mahommed's* Time, cast off their Cloaths in some Part of their Devotions, as an Emblem of their casting off their Sins. (a) But our *Author* will scarce own that he has adopted this Rite from the Practice of the antient *Arabs*. Again the baptized cloathing themselves after Baptism with white Garments, denotes their putting on *Jesus Christ*. — Then comes the Kiss of Peace, and feeding upon consecrated Oyl and Honey. Unravel me the Mystery of this? — In the *Eastern* Countries it seems, the Inhabitants live much upon Milk, Oyl, and Honey, the Nature of their Clime and Constitutions, not allowing the Use of that gross Diet, which is familiar to us

K in

(a) *Sale's Koran*. p. 121.

in colder Regions. (a) — Hence it follows, that Oyl and Honey, which was the common Food of the *Jews*, should be the *Christian's* Spiritual Diet. — “ At this Rate,” says an ingenious *Writer*, “ every Madness would be “ made a Mystery. — We might be made “ to walk barefooted into the Church, to signify the Sanctity of the Place, and to crawl “ upon all four out of it, to signify the Humiliation of our Hearts. A Match of Cudgel-playing every Sunday, might be instituted to signify our Spiritual Warfare, and a “ Game at Blind-Man's Buff, to signify the “ Darknes of our Understandings.” A Pull at Back Gammon, might be instituted as some Part of your *Nonjuror's* solemn Devotions ; as a proper Emblem of the Instability of Fortune, and the Vicissitude of all human Affairs ; and a *Sunday's* Foxhunting Chace might be most devoutly appointed to signify their hunting down their Corruptions, and unkennelling the *Devil*. Agreeable hereto, if I am rightly instructed, the *Portuguese* have in St. *Anthony's* Church in *Lisbon*, a Picture of *Jesus Christ*, and the *Devil* playing a Game at *Putt*, or some other analogous to it, for the Salvation of Mankind : The Virgin *Mary* stands behind *Jesus Christ*, and patts him on his Shoulder, encouraging him to stand his Game. And if I remember right, Bishop *Burnet*, in his Travels, tells us, that
in

(a) *Maundrell's Journey from Aleppo to Jerusalem.*

in the City of *Worms*, in *Germany*, they have in one of their Churches as *holy and farcical* an Emblem of Transubstantiation. It is this, — a Windmill, and the Virgin *Mary* with the Infant *Jesus* in her Arms, standing at the Hopper, into which she casts him, and he comes out at the Eye of the Mill in a huge Multitude of Wafers, the *holy Priests* ready waiting to scramble them up as fast as they can. (a) Thus likewise the *Papists* tell us, that their seven Sacraments are typify'd and set forth by the Book in the Revelations, sealed with the seven Seals ; and by the seven Trumpets given to the seven Angels ; and by the seven Stars the Son of Man had in his Right Hand ; and by the seven Loaves with which our Saviour fed the Multitude ; and by the seven Eyes upon one Stone mention'd by the Prophet ; and by the seven Lamps set on the Candlestick of the Tabernacle ; and by *Joshua's* compassing the City of *Jericho* seven Times, when about to besiege it ; and by *Naaman's* dipping himself seven Times in *Jordan*. (b) *Iræneus*, one of your *Friend's* ador'd Oracles, the

K 2

Fathers,

(a) *Burnet's Travels* 4th Letter.

(b) Septem Sacramenta quæ figurantur per septem Signacula quibus fuit veteris Testamenti Pagina Sigillata. Apoc. 5. Item per septem Tubas, quibus Angeli cecinerunt. Apoc. 8. et per septem Stellis quas habuit Similes Filio Hominis in dextra sua. Apoc. 1. Item per septem Panes quibus Dominus Turbas satiavit. Mat. 15. Item per septem Oculos super unam Lapidem. Zech. 3. et per septem Lucernas Tabernaculi super positas Candelabro. Zach. 4. Item per septem Circuitiones Jerichuntis. Josh. 6. Item per septem Lotiones Naaman in Jordane.

Lyndw. Prov. p. 43.

Fathers, proves that there are four Gospels, because there are four principal Regions of the Earth, *East, West, North, and South*, or because the Building of the Church is founded on the Gospel, and there must be four Pillars to support a Building. *Theophylact's* Strength of Genius soars no higher, who alledges, that there are four Gospels, because Christianity teaches four Cardinal Virtues; or because it contains Doctrines, Precepts, Promises, and Threatnings. (a) Thus I find a National Council, and Councils cannot err, playing as sacredly on the Number three. — In *three* Cases a Wife may legally leave her Husband, if he has a Leprosy, a stinking Breath, or be unable to give her due Benevolence. In *three* Cases it was likewise decreed, to be lawful for a Man to kiss his *Neighbour's* Wife, at a Banquet, at a Game mentioned by the Council, and upon Return from a Journey, by Way of Salutation. Such were the Importance of these Canons, that the *King, the Archbishop, and three Bishops*, went to *Rome*, to engage the *Pope* to ratify and confirm them. (b) As in the former Instances, so here, there was, beyond all doubt, some emblematical Mystery couch'd under the Number *three*. Even so our *learned Author* has a strange Medley, a goodly Groupe of Mysteries couch'd under

(a) *Bayrbeyrac's* Spirit of the ant. Fathers.

(b) This was held by *Hoel, Ddha* for *Wales* in 970.

Spel. Conc. 411.

under his *trine Baptismal Immersion*. (a) The *Armenians*, whose Corruptions of Christianity he always imitates, and oft improves upon,—give you as instructive and edifying an Emblem in the following Relation. — They tell you that *Jesus Christ* being at School, to learn the *Armenian* Tongue, would never pronounce the first Letter of their Alphabet, unless his Master would give him a Reason why it represented an m inverted. The good Man not knowing who the Infant *Jesus* was, gave him a Box on the Ear. Well, said *Jesus* without any Emotion ! since you do not know I'll tell you ; this Letter represents the *Trinity* by it's *three* Legs. (b) The Master of the School admir'd his Knowledge, and sent him to his Mother, confessing the Child was wiser than himself ! Not so wise as our *learned Doctor* neither.

Now by such Spiritual *Legerdemain*, such *Thimble* and *Button* Logic as this, a Man may illustrate *every* Thing out of *any* Thing ; may prove the very same Thing to be either a *God*, or a *Broomstick*,

But to return to the Use of Oyl, as a *preparatory Sacrament*, to the Sacrament of Baptism.
Should

(a) See Cat. p. 231. By the Descent into the Water, is represented Christ's Death.—By our being totally covered with it Christ's Burial, and by the Rising out of it again Christ's Resurrection. This Immersion, adds our *Author*, is perform'd thrice, which represents the Baptiz'd Person's Faith in the holy Trinity, Christ's three Days Burial, and his Resurrection on the third Day.

(b) *Tournefort's Voyage to the Levant* Vol. 3. p. 236.

Should not our *Catechist* under this Head have led his Disciples thro' a Process of *Chymistry*, in order to enable them more successfully to confront the Devil? *Viper-Catchers* have experienc'd the Oyl of *Olives* to be a Specific against the Dangers they are expos'd to, in the Course of their Profession. (a) But should not our *learned Author* have instructed us what kind of Oyl is the most Sovereign Antidote against the Venom of the *Old Serpent*? Whether Animal, Vegetable, or Mineral Oyl is most fit for that Purpose? Whether it should be Oyl obtain'd by Emulsion, Expression, Coction, or severe Torture? Or whether express'd and distill'd, essential and Empyreumatic Oyls, Oyls of every Class and Distinction, be not *alike* deadly and destructive to the Devil? And as some of our *Aromatic* Oyls are seldom to be met with unadulterated, should he not have given some Rule, whereby to know whether the *Devil* and the *Chymist* be not join'd in a Confederacy, to sophisticate the *sacred* Oyl, and thereby rob Mankind of its Divine Efficacy and Virtue? But I stand corrected.—These are Mysteries not to be trusted with *un-sanctify'd* Laymen. It belongs only to *Bishops* and *Priests*, to *God's Representatives*, to *Christ's Vicars*, to the *Prime Stewards of God's Revenues*, to the *Chief Masters of his Household*; and to his (b) *Almoners* to know them. 'Tis enough

(a) *Philos. Transl.* N^o 443.

(b) *Cat.* p. 207.

enough for the Afs, that he can eat his Provender without knowing how to dress it; and 'tis enough for *Christ's Champion* against the *Devil*, for such your *learned Friend* calls him, (a) that he knows *where to buy* holy Oyl: (b) If he doth but know further *where*, any one may tell how, — to *get a Purse*, to *pay the Priest* for it. However, tho' our *Author* has most religiously kept us in the Dark, as to the Process made use of for the Preparation of *holy Oyl*, I present my Reader with some Account of it, and *first* how it is managed by the *Armenians*. It will not be unentertaining to the good Protestant, to see with what devout Eclat and Superstitious Parade the whole Business is conducted.

It is prepar'd between the *Vespers* on *Palm Sunday*, and the *Mass* on *Holy Thursday*; which is celebrated on this Day on a great Vessel, wherein this Liquor is preserv'd. They use neither common Wood nor common Coals to boil the Kettle, lest the Sacredness of the Oyl, should be tainted by any unsanctified Dross or Rubbish. Instead thereof, they boil it with Wood that has been *blest'd*, and with any Thing that has been us'd in Churches. Old Images,

(a) Cat. p. 229.

(b) De sacro Christmate, quo ungi fideles solent hoc observo, antiquæ Consuetudinis in quibusdam Ecclesiis fuisse ut pro Balsamo emendo ad Chrisma faciendum — binos vel quaternos Denarios Presbyteri darent.

Novarin. Schediasm. Sacro prof. p. 246.

mages, worn-out and decay'd Ornaments, torn Books, are most religiously preserved for, and appropriated to this sacred Service. This Fire cannot smell very agreeably; but the Oyl is perfum'd with Herbs, and odoriferous Drugs, which are mix'd with it. They are not ordinary Clerks, or your little *Hackney Pettifoggers* in Divinity, who are employ'd in making this wonderful Composition. 'Tis the *Patriarch* himself, cloathed in his Pontifical Vestments, attended at least by *three Prelates*, in their Pontifical Habits, who altogether recite certain Prayers during the whole Ceremony. (a) Here is pure and undefiled Religion!

But 'tis presum'd, your *Catholic Friend* has not his *holy Oyl* imported hither from *Armenia*. Besides *other Inconveniences*, in Times of *War*, the sacred Treasure might fall into Enemies Hands, as was the Case with 500 Bales of *Bulls*, taken on board a *Spanish Galleon*, by the *Bristol Privateers*, in 1709. Sixteen Reams made up a Bale, so that the whole Number was computed to amount to *three Million, eight Hundred and forty Thousand Indulgences*. (b) What a Pity, that such a rich *Soul-saving Cargo*, should ever have fallen into the Hands of *Heretics*! To guard against such *fatal Disasters*, we'll suppose that the *Catechist* *blesseth* his own Oyl. Why then, doth he not
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(a) *Tournefort Voyage to the Levant*, Vol. 3. p. 242.

(b) *Burnet's Supplement to History of the Reformation*. p. 20.

inform us that, according to the Constitutions of his *Mother Church*, this Oyl must be bless'd not *once* or *twice*, but *nine* Times together, in order more effectually to *purge away* the Devil out of it, and to exterminate its *impregnated-essential* Pollution? Why doth he not instruct us, that it is to be blessed *thrice* with an *Ave, Sanctum Oleum*; *thrice* with an *Ave, Sanctum Chrisma*; and *thrice* with an *Ave, Sanctum Balsamum*? As he is said to be one of the *Catholic-Church* Bishops, to whom these *Consecrations* belong, he cannot be so much a Stranger to the Duties of his Function, as to be unacquainted with these *Magic, Devil confronting* Rites! Why has he not further given us the Form us'd in *exorcising* the Devil out of the Oyl, which runs thus, — “ I exorcise
 “ thee, O unclean Spirit, and all Incurſion of
 “ Satan or Phantom, in the Name of the Fa-
 “ ther, &c. that thou depart from this Oyl,
 “ that it may be a spiritual Unction, to corro-
 “ borate the Temple of the living God, that
 “ the holy Spirit may dwell therein, in the
 “ Name, &c.” (a)

And this leads me to observe, besides the Sacrament of anointing the Person to be baptiz'd with *holy Oyl*, there is another as near akin to it, as *Madness* is to *Superstition*; and that is, anointing the same Person with *Chrysm* or *Ointment*.

L

If

(a) *Pontifical. Roman.*

If spiritual Physic prepar'd one Way, or prescrib'd in one Form, will not do, we must try how it operates in another. An old *chronical Devil*, it seems, like old *chronical Distempers*, is not easily to be expell'd, or conquer'd: Every Method must be essay'd, in order to eject him out of Possession. Tho' we are not favour'd by our *learned Author*, with the Process of making holy Oyl; yet to shew his great Abilities in *both* his Professions, he has given us the Substance of a Prescription for *Ecclesiastical Chrism*; or, if you please, for his *spiritual Ointment*.— Only he would avoid all Shew of Pedantry; otherwise in the Style of the *learned Faculty*, it would run thus,

R. Ol. Olivar. Bals. Gilead. pretios. ana. q. s. misc. s. a. fiat
Unguent. secund. Pharmacopoeiam *Papalem*, vel

Unguent. Catholic. Antidiabol. (a)

But the Misfortune is, genuin and unsophisticated Balm of *Gilead*, how rarely is it to be met with? This Liquid flows in Summer from the Trunk of a certain Shrub, formerly found in that Part of the World from whence it takes its Name. Since the *Turks* were Masters of the *Holy Land*, they transplanted this Shrub into their Gardens at *Grand Cairo*; which are not only guarded with strong Walls,

(a) Consecrated Chrism or Ointment is compos'd of sweet Oyl of Olives and precious Balsom, commonly called Balsom of *Gilead*.
Cat. p. 238.

Walls, but likewise with Soldiers, during that Season, in which the *Balsom* flows. If then it be so difficult to get at in the *Holy Land*, what must it be to procure it unsophisticated in *Ours*?

You may learn from your good *Friend* the *Doct̃or*, or, if not from him, you may learn from any *Botany* Professor, that the Plant called *Scabious* or *Devil's-bit*, has only some small fibrous Roots, and upon Examination, appears as if the *Master Root* was bit off close to the Stalk. — Accordingly, Tradition is my Authority, (your *learned Friend* has no Right to insist upon a better) that the *Master Root* was bit off by the *Devil* in order to rob Mankind of its many salutary and sanative Virtues.-- And do you not think *Sir*, that 'tis owing to this same wicked and intriguing *Devil*, who be sure hates *holy Oyl*, as much as *holy Water*, that our *learned Catechist's* divine *Balsom* is so wretchedly adulterated, as we are told it oft is? — No Wonder that the *Devil dreads holy Oyl* and Ointment; for pour Oyl upon a Flame, and will it not rage with the greater Force and Fury? — Pour Oyl upon the unextinguishable Flame; — this accounts for our *learned Author's* firing away the *Devil*!

As I am now upon the Subject of *Uñction*, I would not pass over in Silence our *Author's* *Uñction* of the Sick. Anointing with Oyl,

upon some particular Occasions, tis allow'd was antiently practis'd, both by *Jews* and *Heathens*: Whence it derived its Origin, is a Point at this Distance of Time not easy to determine. 'Tis philosophical to suppose, that their Oyl and odoriferous Ointments would, in the warm *Eastern* Climates, operate in a medicinal Way, far more efficaciously than they can in our colder Regions. — Perhaps anointing with Oyl might be us'd, as Oyl was of so subtle, delicate, and penetrating a Contexture, that it would easily insinuate itself thro' all the Pores of the Body, would invigorate the Motion of the Fluids, quicken the Animal Powers, brace the Nerves, or stimulate the Fibres. (a) The *Psalmist*, when he imprecates, or rather prophesies Vengeance upon the Enemies of the State, says; let it come like Oyl into his Bones. *Solomon* gives his Testimony to the same Purpose; Ointment rejoices the Heart. The Prophet *Amos*, likewise representing the wanton Luxury of the *Jews*, says; they drank Wine in Bowls, and anoint themselves with chief Ointments; and in the History of the *Samaritan*, — his Benevolence is display'd by this elegant Figure, of pouring Oyl and Wine into the

(a) Deinde ea ipsa oleo perungimus atque emollimus, ut habiliora firmitioraq; reddantur. Siquidem absurdum est, si Coria oleo emollita atq; peruncta ruptioni minus obnoxia, ac diutius duratura existimavimus, quæ jam sunt emortua; Corpus autem adhuc Vita animatum, nequaquam melius fore Ufu Olei opinaremur.

Lucian de Gymnasiis, p. 734. Vid. etiam *Reiner. Verwey* de variis Unctionibus Gentilium.

the distressed Stranger's Wounds, which implies, that it had a sanative, refreshing Virtue; and when the Apostle *James* summons the Elders (Presbyters if you please) to pray over the Sick, anointing them with Oyl, it seems not to refer so much to a miraculous, as to a medicinal Efficacy and Power. This appears the more probable, as Unction was not practised by the Apostles, in healing all Diseases, but in some particular Indispositions. Where the Nature of the Distemper made warm, cordial, and refreshing Medicines necessary, here it was proper to anoint with Oyl. In this View St. *James's* Advice amounts only to this. Pray for the Sick, and if needfull, supply them with Physick, as it becomes the Disciples of a benevolent Lord and Master to do. But whether this was the Design of anointing with Oyl, or whether it related, as Protestants generally suppose, to any miraculous Powers then subsisting in the Church, the Reasons for this Practice must have long ceased among us, and consequently the Practice itself should cease with them. To apply a Precept or Example, that relates only to some peculiar Circumstances, as a general and stated Rule of Action, is the sure Way to foster and cherish all Manner of Superstition. If our *learned Catechist* would follow the Instructions of St. *James* in anointing the Sick, why doth he not likewise follow the Example of our Saviour,

when

when he is summoned to *attend* them, and ride on — an Afs?

I am next to enquire of our *learned Author* whether any Person anointed with *holy Oyl*, if he recovers from his Illness, would be allow'd by him afterwards to pay due Benevolence to his *Wife*? I suspect from the main Scope of his Principles, that he will not allow it. 'Tis true, if it be *Benevolence*, it would be uncharitable to deny; if it be *due Benevolence*, it would be more than barely uncharitable, it would be unjust to detain it. However, it was a Sentiment that prevail'd much in the Days of Superstition, that if any Person recovered from Sickness, after he had been anointed with *holy Oyl*, he should from thenceforth abstain from all conjugal Commerce and Duty, and live in a State of *wedded Widowhood*. This Point was oft canvass'd in our *English Councils*, (a) and at last, to prevent the Inconveniences arising from so unnatural an Inhibition; — it was decreed, that the Uction of the Sick should no more be administered but under the Extremity of Nature, when a Person was past all Hopes, and all Probability of Recovery. This is now the Practice in the Church of *Rome*; and for the same Reason it is presum'd, in the *Armenian Churches*,

(a) The Councils of *Worcester* and *Exeter* in the Year 1287; that of *Winchester* in 1308, and that of *Oxford* in 1322. Vid. *Spelman*.

Churches, Extreme Unction is administered to none, till they are *actually dead*. (a) But as our *learned Catechist* adheres to the earlier Practice, which was attended with the unnatural Restraint I have mentioned, in Case of a Man's Recovery, this sufficiently accounts for the Question I have urged above. Suffer me further to ask him, whether in anointing the Sick, he does not, as prescrib'd by the Council of *Florence*, anoint the Feet, the Seats of the five Senses, and the Reins as the Seat of *Concupiscence*? (b) Or whether as prescrib'd, in some old *Pontificals*, He anoints the Back between the Loins, as to the Men; and *super Umbilicum*, that is, the Navel and thereabouts, as to the Women? (c)

But should it be ask'd, why is it necessary that Oyl should be consecrated, before it is applied to these spiritual Incantations, our *learned Author* answers, — “ 'Tis consecrated in order “ to be *sanctified* :” I thought consecrating it had been sanctifying it; but it seems I am mistaken. “ 'Tis consecrated, or by solemn “ Designation, appropriated to that sacred Use, “ to be sanctified and cleansed from that Impurity, with which, since the Disobedience “ of our first Parents, all the Parts of the “ created World are defiled.” (d) Defiled Fields,

(a) *Tournefort's Voyage to the Levant*, Vol. 3. p. 248.

(b) Vid. *Rituale Roman. de Sacram. Extremæ Unctionis*, p. 116. 117.

(c) *Covell's Greek Church*, p. 309. (d) *Cat.* p. 229. 230.

Fields, defil'd Gardens, defil'd Fruits, defil'd Flowers, defil'd Temples, defil'd Houses, defil'd Husbands, defil'd Wives, defil'd Virgins ; and nothing pure but the *Catholic Priest*, who is *God's Representative*, and the *Catholic Priest's Concubine*. As to the Priest's Concubine, *her* Person is *sacred* as well as the *Priest's* who *sanctifies* her. She is, as *Pope Paul* the third assured the *Duke of Mantua*, exempt from all *secular* Cognizance, and subject only to *Ecclesiastical* Jurisdiction. (a) From the *Sacredness* of her *Character* and *Office*, one may therefore infer, that no Defilement can reach her. But can you inform me *Sir*, whether it be a natural, or a moral Defilement, that all the Parts (those only already excepted) of the created World are polluted with ? If our *Author* means the former, as from the *Connexion* it should seem he must, wherein doth this natural Pollution consist, and what *Certainty* have we, that by Dint of Consecration, our *Church-Chymist* can extract it ? However, if Consecration be attended with such regenerating Powers, and if *all the Parts of the created World are defil'd by the Fall*, would it not be humane ; would it not be charitable, friendly and generous, to consecrate our Food, as well as our spiritual Phycic ; to consecrate our Houses ; our Gardens, our Fields, our Herds and our Cattle ; to consecrate whole Families, whole

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Villages,

(a) *Father Paul's Council of Trent*, p. 82.

Villages, whole Towns, whole Parishes, whole Counties, whole Kingdoms, nay, and even the whole World ? — But, perhaps, your *learned Friend* will say, should this be done the old *Serpent*, as well as the young *Chevalier*, would be banished out of his *hereditary* Dominions ; and then the two *vagrant Adventurers* might be oblig'd to herd together. For my own Part, I am at a Loss to conceive, how the Appropriation of a Thing for sacred Use, can purge away any *inherent* Uncleanneſs. But we have your *learned Friend's* infallible *ipse dixit* for it, that it can. However, these are Difficulties Men must boggle at, if they are weak enough to be guided by Reason and common Sense in Religion.

“ The Fall,” continues our *Author*, “ *im-*
 “ *pregnated* all the Fruits of the Earth with
 “ an *inherent* and *essential* Pollution, as with-
 “ out Consecration, by some sacred and reli-
 “ gious Rites, must render them utterly unfit
 “ to be used in the Service of the Majesty of the
 “ Supreme Being.” Heavens preserve us all
 from having our Brains *impregnated* with such
 an *inherent, essential* holy Delirium, as *cannot*
 be *consecrated* away ! *Essential Impregnations*,
 or if you please *essential Accidents*, for one is
 as good Sense as the other, like *Popish* Protec-
 tants, or *Protestant* Papists, are such *solid Ab-*
surdities as can be palm'd upon no *Believers*,
 but those who'll *believe Contradictions* to be
 M true !

true ! But this *Wonder-working Consecration*, that destroys the *inherent, essential* Pollution of the Fruits of the Earth, must it not of Consequence destroy the very *Nature and Substance* of the Things consecrated ? The Fruits of the Earth, it seems, are not *fit* to be appropriated to the Service of that God whose *Workmanship and Creatures* they are, till they are *new made and regenerated* by the more *sacred* Hands of a *Nonjuring, fanatical Clergy*. Nature before the Fall was in her *Virgin State*, but the Disobedience of our first Parents *de-flowered* her. However our *Consecrator*, our *Spiritual Conjuror*, I should have said, (only out of *Reverence* to his high *Ecclesiastical Dignities and Function*) can restore *lost Goods*. He'll restore to Nature her *lost Virgin-Charms* and *Purity* ! and *consecrate* away an *impregnated essential* Pollution.

As your *learned Friend* can *consecrate* away the *inherent, essential* Properties of Things, could he think you *consecrate* a Block of *Lead*, or any other *heavier and softer* Block that shall be — nameless, into some more *useful Substance* ? Could he *consecrate* it into a Statue of *Silver*, which like *Matrimony* I should look upon to be *very good* ; or into a Statue of *Gold* which like *Continence* is undoubtedly *much better* ? (a) 'Tis not disputed but that,
at

(a) Marriage like Silver is good, Continence like Gold is better. Cat. p. 433.

at all Times, he can *consecrate* away the Guilt of Treason and Rebellion; but that he can *consecrate* away the Tyrannies and Usurpations, the Superstitions, Follies and Frenzies of his *Holy, Catholic, Apostolic Church*; but that he can *consecrate* Grimace into Godliness, wild and monstrous Absurdities into pure and orthodox Doctrine; and devout Dreams and Rhapsodies, into Divine Revelations. *Popish Casuists* tell us, the *Pope* can *consecrate Vice* into *Virtue*, and whenever he pleaseth *unconsecrate* it again. And cannot our *learned Catechist* do as much, who *consecrates* away an *essential* Pollution? — He may further *consecrate* the *Living* into their Graves, but can he *consecrate* the *Dead* out of them? If he can *consecrate* away an *essential* Pollution, he may do this, and more! Shame on the Philosophy of a *Newton*, who could never teach us how to destroy, or *consecrate away* the *Essence* of Things: Had he consulted some of our modern *Divinity Jugglers*, what Wonders might he not have done?

Next to the *Consecration* of *Oyl*, comes the *Consecration* of *Water*; whereby saith our *learned Catechist*, “it is rendered capable of “washing away Sins and purifying Souls.” More Miracles still! For a *natural* Element to wash away *moral* Pollutions is extraordinary, very extraordinary I confess! For the Element of *Water* to wash away an — Evil

vil Thought, — a Lye, — Principles of Rapine and Extortion, out-miracles the Miracles of *Rome*! It outstrips all her sanctify'd Legends! But *Faith* to believe these Things, is a *singular Grace*, which like the *Gift of Continence is not bestow'd upon all.* (a) 'Twas the Sentiment of the *Roman Orator*, that the Spots of the Mind are neither to be wash'd away with *Water*, nor with *Length of Time*. (b) But *Cicero* was only a learned *Pagan*. He was no *Catholic Priest*, and *Nonjuror*. *Cicero* knew no better. Admitting, that neither *Water* nor *Length of Time* will wash away Sin, yet it must be confess'd, that they'll do more, that is, they'll prevent it. They'll prevent the crying Sin — of *premeditated Murder*, by washing away the Charms of Paint-Beauty, and of *antiquated Maids and Faces*! Return we then to our Author. "Consecration doth not," saith he, "change the *Substance*, but the *Qualities of Water*." Whence comes it to pass, that he doth not consecrate away the *Essence*, or which is the same, the Substance of *Water*, as well as consecrate away the *Essence* and Substance of *Oyl*? Is there any *greater Difficulty* or *Absurdity* in doing of the former, than there is in doing of the

(a) Cat. p. 92.

(b) Animi Labes nec Diuturnitate nec Manibus ullis elui potest.

Cic. de Leg. Lib. 2.

Ah nimium facilis qui tristia Crimina-Fluminea tolli posse putatis Aqua.

Ovid.

the latter ? But what *means* the *Catechist* by *Consecration's* changing only the *Qualities* of Water ? Will it make that hard, which was soft before ? Give that a clear, christalline Hue, which was dark and dusky before ? Or make that fresh and sweet, which was briny and rancid before ? Or, doth *Consecration* give it some mysterious Divine Quality, whereby, like the Philosopher's Stone, it transmutes every Thing it touches into Gold ? — It should seem so by what follows ; for after the Water has been *consecrated*, or which I take to be the same, *sanctified* by the *Priest*, that it may be thoroughly *purged* and *sublimated*, “ the *Holy Ghost* immediately descends from Heaven, “ and resting upon it, sanctifies it himself ; “ and it being so sanctified,” twice over ! first by the *Priest*, to whom we ought to give the *Precedence* be sure, and next by the *Holy Ghost*, — “ it imbibes the Power of sanctifying,” (a) Is not this *Mystery* in the *Superlative* ? What Pleasure would it give me to meet with some *Mystic-Divinity-Decipherer*, that could explain — what is *couch'd* under such *Ecclesiastical Riddles* ! But these Things are to be understood only by the *Assembly of*
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(a) Consecration works a Change, tho' not in its Substance, yet in its Qualities and Powers, for the holy Spirit immediately descends from Heaven, and resting upon it, sanctifies it by himself, and it being so sanctified, imbibes the Power of sanctifying.

the Faithful! (a) They are too sacred for the *profane Vulgar* to pry into.

Odi profanum Vulgus & arceo.

Thus much, says our *learned Author*, for the Ceremonies *preceding* Baptism. Enough of all Conscience, unless he could have furnished us with something better. Next for *Baptism* itself.

Adult Persons have no Right to call God their *Father* according to our *learned Author*, till they are baptized. (b) That is, God dare not recognize them as *his Children*, till the *Priest* grants him a *Toleration*, or *Letter of License* so to do. They are none of God's Children, till the *Priest*, who is *God's Representative*, adopts them into a State of *Sonship*. 'Tis he that *authorizes* and *commissions* God to receive them! Our *learned Author* seems upon this Head to be either *afraid*, or *ashamed* of speaking his Sentiments freely. From his Manner of Expression, One would suspect that he is inclined to pursue the same Tract of Thinking with his *Brother Nonjuror*, the *truly learned* Mr. *Dodwell*. That *learned Enthusiast* speaks out honestly and plainly. His Notion is this, that the Soul of Man is *naturally*

(a) This is one Part of our Author's Definition of his Church.
Cat. p. 47.

(b) Till Persons are baptized, they are not allowed to call God their Father.
Cat. p. 232.

rally mortal, but that it is *immortalized* by Baptism administred by Priests or Bishops, and by such *Priests* or *Bishops only*, as can boast of a *lineal, uninterrupted Succession* from Christ and his Apostles. Those who are not so happy as to be baptized by these *Givers of Life and Immortality*, are a Herd of *heretical Beasts* that *perish*. Unless this be your *learned Friend's* Opinion, I cannot account for it upon what Principle it is, that he allows none but such as are baptized, to *say the Lord's Prayer, or to address God as their Father*. *Austin*, one of this *Gentleman's* *sainted* Fathers, asserts roundly, — it would edify me much to hear our *learned Author* do the same, that if a Child die in the Way as his Parent is carrying him to receive the Administration of Baptism, that Child is *damn'd*, irremediably *damn'd* for ever ! (a) But whatever be the Fate of the *unbaptiz'd*, or whatever Portion our *learned Catechist* may out of his great *Catholicism* assign them, yet we are assured, that Baptism administred by a Bishop or Priest, that is, a *Nonjuring Priest or Bishop*, “ impresses a Character which *can never be done away* : What-
 “ ever Crime the baptiz'd Person may after-
 “ wards commit, it will be always true to
 “ say, that he was regenerated and consecrated
 “ to God as his Child by Adoption,” consecrated to God as his Child, not by *Creation*
 you'll

(a) *Father Paul's Council, of Trent, p. 239.*

you'll observe, but by *Priestly Adoption*, "and
 " he will *never* want to be baptized again, in
 " order to obtain Forgiveness of his Sins, and
 " be restored to God's Favour." (a) Rejoice
 O ye Saints of *Rome*, Rejoice O ye *Assembly*
of the Faithful at *Manchester*, that you are in
 Possession of so invaluable and *unalienable* a
 Blessing! Ye *Heretics* of *Britain* see what you
 are depriv'd of for Want of being the Sons of
 Superstition, and our *learned Catechist's* Church!
 The Privileges of Baptism rightly administred,
 are *never to be lost* or forfeited. No! says the
ranting Fanatic, what means the *Consistent*
Doctor, when he says, "the Discipline of the
 " Church consists in a Power to *deprive* us of
 " *all the Benefits and Privileges* of Baptism."
 (b) Are the Privileges of Baptism such as *never*
can be done away, and yet, can the Church
deprive Men of all these Privileges which *never*
can be done away? — Yes, but these *two*
different Tales are told in *two different* Pages.
 — If a Man's *Judgment* be *infallible*, it doth
 not follow from thence that his *Memory* should
 be so too. But allowing these Passages to be
contradictory, if the *Church* requires us to *be-*
lieve Contradictions, surely we ought to *believe*
 them! Have we not the Testimony of *St.*
Bellarmino, as able a Champion against *Heresy*,
 as our *Catechist* is against the *Devil*; that if
 the *Pope* should chance to err in enjoining the
 9 Practice

(a) Cat. p. 225.

(b) Cat. p. 32.

Practice of Vice for Virtue, or forbidding the Practice of Virtue, the Church is in Conscience bound to believe Vice to be Virtue, and Virtue to be Sin. (a) And elsewhere he asserts roundly, that *Christ* gave unto *Peter*, and consequently to *Peter's Successors*, full Power and Authority to make that a *Sin*, which is no *Sin*; and to make that to be no *Sin*, which is in it's own Nature *Sinful*. (b) As these are a *Catholic Churchman's* Decisions, — You and your *learned Friend*, having such Authority on your Side, will undoubtedly expect me to believe, that the Privileges of Baptism are *unalienable*, — and that those *unalienable* Privileges the *Church* has an indisputable Power to *alienate* and *take away* from whom she pleases. He must be a *Heretic* indeed, that will not submit to such *Almighty* Conviction! Would not a little Modesty teach us to judge as King *James the first* did, on a similar Occasion, when he heard Council plead on the two opposite Sides of a Question; *By my Sawl Man* they are *both* in the *Right* as to their Cause, and take Care that they *both* get it.

As to the proper Officers to administer *Baptism*: *Deacons* are allow'd by the *Catechist* to baptize, but never any *unhallow'd Laics*. Here our *learned Author* improves upon the Bigotry
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(a) *Bellarmin. de Rom. Pontif. Lib. 4. c. 5.*

(b) *Bellarmin. Lib. in Barklain, c. 13.*

and Superstition of his *Mother Church of Rome* ; for in Cases of *Necessity* she allows the Validity of *Baptism* administered by *unclean Beasts* of all Kinds ; by Laymen, Pagans, Heretics, and Midwives. (a) But this would, in our *Author's* Esteem, derogate too much from the Power and Authority of *God's Representatives*, the Priesthood. Our *learned Catechist* therefore, out of his great Zeal for the Honour of *God's Representatives*, *Christ's Vicars*, the *Prime Stewards of God's Revenues*, the *Chief Masters of his Household*, and his *Almoners*, (b) rescues this Office out of all unsanctify'd Hands ; and reforms, as *He* beyond all Question says, but *I* should rather say *improves upon*, the Corruptions of his *holy Mother* — the *Mother of Harlots* and Abominations.

It may not be improper in this Place to take Notice of the Enumeration our *learned Author* makes, of the different Orders of Officers in the *Tradition Church* he would establish. — There are, “ *Bishops, Priests, Deacons*, and “ *Subdeacons*,” whose Province it is, to prepare the Sacred Vessels and Utensils of the Altar, and deliver them to the *Deacons*, but they are neither allow'd to minister, “ at the
“ Altar

(a) Minister hujus Sacramenti est Sacerdos, cui ex Officio competit baptizare. In Causa autem Necessitatis, non solum Sacerdos, vel Diaconus, sed etiam Laicus, vel Mulier, imo etiam Paganus et Hæreticus baptizare potest. *L'Abbe's Conc. Tom. 13. p. 535.*

(b) Cat. p. 207.

“ Altar as *Deacons*, nor even to come within
 “ the Rails of it, to set a Paten, a Cup, or
 “ Oblations of the People thereon.” Next
 come the *Readers*, the *Singers*, and the *Door-keepers*. (a) — In some other Churches, faith
 he, there are other Orders; such as *Catechists*,
Exorcists, and *Acolythists*. (b) These *Acolythists*
 appear to me to be a kind of *Ecclesiastical*
Scullions, whose Duty it is to carry about In-
 cense-Pots and Candlesticks, to light Candles,
 Tapers, &c. *Tonsure* and *Bishopric* are two
 Orders more which some *Canonists* have added,
 but are passed over in Silence by our *Author*. (c)
Tonsure is the first Step of Admission into
 Church-Dignities and Honours, and is perform’d
 by the Bishop’s clipping either the Beard or
 the Hair, and *blessing* it with some Prayers and
 Benedictions, as he doth the Work. — The
curious Reader may find in Father *Paul’s* Hi-
 story of the Council of *Trent*, some laboured
 Disquisitions, whether all the Holy Orders of
 the Church, are not so many Holy Sacraments?
 — to which I refer him, — and return to
 our *learned Author*. The Council of *Constantinople*, if I remember right, prohibits any one
 being put in Possession of the *Episcopate*, with-
 out ascending gradually thro’ all the *several Or-*

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ders,

(a) Vid. *Spanhem.* Hist. Eccle. p. 739. et Passim.

(b) Cat. p. 428.

(c) Vid. *Morin.* de Ordin. Cap. de Tonsura Clericali
 p. 204.

ders, till at last he arrives at the *Mitre*. Our *learned Author*, — *Tradition* avers it, is cloathed either with *Episcopal* or *Archiepiscopal* Honours. I should be glad *Sir*, to be instructed, whether he arose Step by Step from the *lowest Order*, that of an *Ecclesiastical Scullion*? I am so far from intending to eclipse his Merit, by putting the Question, that I rather think if that be the Case, it gives his Reputation a *superior* Dignity and Lustre. They make the best *Commanding Officers*, whether it be in the War against his *Friends* the *French*, or against his *Enemy* the *Devil*, who are gradually rais'd by Dint of Merit, from the *lowest* Ranks, to the *highest* Military Promotions. If our *Author* has such a Progression of Services and Characters to value himself upon, I *congratulate* him upon the *Honour* it doth him, and question not, but he was *as exemplary* in the Capacity of a *Church Scullion*, as he is in that of a *Bishop*.

But there are another Species of *Church Officers* mention'd by our *learned Author*, that is *Deaconesses*. Concerning these, I am solicitous to learn, whether *they* too, like *Bishops* and *Priests*, are to descend in the right Line of Succession? If not, whence derive *they* their Extraction? But I ask Pardon; I recollect myself — These, especially if they be *fair* and *pretty* ones, must needs be — the *Angels* of his Churches!

Having

Having glanc'd at the different *Officers* of our *Author's Catholic Church*, return we to reconsider it's *Sacraments*. — Besides the *two* which *Protestants* acknowledge as instituted by Christ, your *learned Friend's Church* has instituted *ten* more; and indeed upon the same Footing it might have instituted *ten Times* as many, nay, *ten thousand Times ten* more! One would wonder that so solemn an Admirer of the *Fathers*, doth not with St. *Bernard*, and St. *Austin*, make the *washing of his Feet* into a Sacrament: (a) Tho' indeed amidst all his Zeal for *Hieroglyphic Piety*, he would be at a Loss to instruct us, what washing of Feet should be a Sign of, unless it be a Sign — that they want it. But the Sacraments he has given us, you are to look upon as so many Ecclesiastical Conduit Pipes, that “*convey Grace to us.*” (b) Which are they? *Exorcism*; *anointing with Oyl*; *the White Garment*; *a Taste of Milk and Honey*; *anointing with Chrysm* or *Ointment*; *the Sign of the Cross*; *Imposition of Hands*; *Unction of the Sick*; *Holy Orders*; and *Matrimony*. (c) *Exorcism*, as observ'd before, *drives or fires away the Devil*. *Anointing with holy Oyl* makes the Saint supple and sleek, that the *Devil* cannot grasp him in his Clutches. The *White Garment* represents baptismal Regeneration.

(a) Father *Paul's* Hist. of Council of Trent, p. 234.

(b) Cat. p. 69.

(c) Cat. p. 69. 70.

Regeneration. *Milk and Honey* is good spiritual Diet. *Confirmation* is a Deed of Gift, whereby the *Bishop* (or in Case of Necessity the *Priest*) makes you a *Conveyance* of the *Holy Ghost*. "He enters into the Persons confirm'd, dwells with them, and becomes the Soul of their Soul." (a) *Chrism* or *Oyntment* signifies an internal *Unction* perform'd upon you by the *Holy Ghost*. The Use of the *Sign of the Cross* is, "that the *Devils* upon seeing that royal Sign, fly trembling away." (b) *Imposition of Hands* is blessing you by Divine Authority. (c) *Unction of the Sick* is for the Recovery of Health, and for Strength to out-cudgel the *Devil*. (d) *Holy Orders* furnisheth "*spiritual* Fathers for the Church," (e) and sometimes *natural* ones too! *Matrimony* makes up the Rear in this *spiritual Militia*, rais'd to wage War with the *Devil*. But tho' this Sacrament in common with the rest conveys *Grace into us*; yet as to the *Grace* it conveys, according to our *learned Author*, we had better *want* than *have* it! For "*Matrimony*" says our *Catechist*, "*like Silver* is good, but "*Contenance* like *Gold* is better." (f) However tho' this be your *learned Friend's* Doctrine of *Perfection*, (g) yet *St. Paul* calls it, was he not *low-bred* think you for doing so? — the Doctrine of *Devils*. In

(a) Cat. p. 73.

(d) Cat. p. 422.

(g) Cat. p. 222.

(b) Cat. p. 418.

(e) Cat. p. 122.

(c) Cat. p. 421.

(f) Cat. p. 433.

In our *English Ecclesiastical History*, we read of St. *Dunstan*, the great Patron of *Monkery* and Superstition, causing the following *Miracle* to be wrought for the discountenancing of *Marriage* amongst the *Clergy*. In a *Council* held at *Winchester*, about 974, the Debates ran high between the *secular Priests* that married and left their Estates to their legitimate Issue, and the *Monks*, good Men! who renounced Marriage for the Good of their *Souls* and the *Church*, and judg'd it a higher Degree of *Perfection* to *debauch other Men's Wives*, than to *have Wives of their own*. The *secular Priests* urg'd such Arguments in Favour of the Marriage of *Ecclesiastics*, as had well nigh determined the *Council* to ratify and confirm it. To prevent which, *Dunstan*, Saint as he was, had plac'd a proper Person on the Roof of the Hall where the Assembly met; who being himself *invisible*, cried out loudly thro' a Hole— *Non bene sentiunt qui Presbyteris favent*. They are not *Orthodox* in the Faith, who favour the *Marriage* of the *Clergy*. Hereupon the *Monks* cried out a *Miracle!* a *Miracle!* and declar'd that nothing more was necessary to determine the Affair, since it was *thus decided* by the Voice of an *Angel from Heaven!* (a)

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(a) *Emilliane's Monast.* Vid. Preface.

The *Reader* will perhaps enquire, what is the Policy of the *Church* of *Rome* and her *Daughter-Churches*, such as our *Author's*, in preferring a State of *Celibacy* to *Marriage*? The Reason is obvious; — *Marriage* would alienate the Affections of *Ecclesiastics* from the *Church* and their *Concubines*; and fix them on their *Wives* and *Offspring*. At the Council of *Trent* it was pleaded, that *Marriage* would destroy the *Hierarchy*, prove fatal to the *Pope's* Authority, and that instead of *Universal Bishop*, he would come to be only a *mere Bishop* of *Rome*. (a)

Besides, if the *Church* can first rob the Laity of their *Understandings*, by imposing *unnatural* Vows of *Continence* upon them, this is the sure Way in the next Place to rob them of their *Estates*. If Men have no Families of their own to provide for, whom shall they bequeath their Substance to, but to *God*? And who shall be deputed to receive it for *God*, but the *Priests*, who are *Christ's Vicars*, *God's Representatives*, the *Prime Stewards* of his *Revenues*, the *Chief Masters* of his *Houſhold*, and his *Almoners*? I need only exemplify this in the Case of the Saint, that is, *One of the Saints* of *Rome*, last mention'd above. A certain Lady, who, by the Bye, seem'd to have been link-

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(a) Father *Paul's* Hist. p. 460, and 680.

ed to *St. Dunstan*, by some *other* Bonds than those of *Spiritual* Affection, advis'd with him what would be the best Disposition she could make of her Estate, to pious Uses? The *Saint* recommends it to her, to leave it to *Jesus Christ*, and to make *him Christ's Executor*. It was accordingly settled, and *Jesus Christ* not putting in his Claim, the Executor carry'd off all. — If Matrimony contributes to obstruct such Donations to the Church, what *good Catholic*, that has the Interest of *God's Representatives* at Heart, can approve of the Institution? Allowing Marriage, as a *Sacrament*, doth bring in *some Silver* to your *Friend's Church*, yet Celibacy, I'll not say *Continency*, brings in *much Gold*, which is *certainly better*.

A *Writer* of great Reputation gives us a very remarkable Instance, and History would furnish us with ten thousand more, of the Fruits of *priestly Celibacy*. In 1689 a *Ghost* haunted the Convent of the *Monks of St Anthony*, in the City of *Marseilles*. This *Ghost* prov'd to be of a very *martial* Spirit; knock'd down every Thing that stood in his Way, and bastinado'd every Person that was so unhappy as to meet him. If a *Monk* straggled out of his Cell at Night, the *vigilant Ghost* was *sure* to find him out, and *as sure* decently to chastise him for it. In short, he dealt Blows and Terrors very plentifully around him. By his Resentment of all nocturnal Perambulations — but his own, He

was concluded to be the *Ghost* of their *deceased Prior* ; a *Ghost* of great Dignity and Distinction ! Masses were said to be deliver'd from his unwelcome Visits ; and a large Reward offered to any one who durst accost him and enquire what important Errand he came upon, or what important Commission he was to execute ? The *Print* of the *Spirit's Hand* was discovered on a Wall. Nothing but the *Ghost* now engrossed all Attention. Every Mouth was *open* with the Talk of him by *Day* ; and upon the Approach of *Night* every Door was *shut* for fear of an Interview with him. One Evening some Chairmen in the Suburbs of the *Convent*, being surpriz'd by a violent Shower, carried the Chair within the Gates of the *Monastery*, and placed themselves with it under a *Portico*, for Sanctuary from the Weather. One of the Men having seated himself in the Chair fell asleep in it, and never awoke till Midnight. The Gates being shut, instead of giving the *holy Fathers* any unreasonable Disturbance, he determined to continue where he was, and wait till the *Return* of Morning should bring him a *Return* of his Freedom with it. Anon the *Ghost* having opened the Gate with a *Key*, advances forward in a long sweeping black Train, walking to and fro, as you know *Sir*, *Ghosts* do, and cough'd very softly. The *Chairman*, before hand possess'd with the *Thoughts*, was now alarmed much more at the *Sight* of the *Apparition* ; oppress'd with Fear,

he

he kept solemn Silence! Presently a *Monk* appears at the Window, and with a gentle Voice asks *are you there?* Yes, answers the *Ghost*, throw down the Rope. You have staid very long, replies the *Father*; and letting down a Ladder of Ropes, the *Spirit* got into the *Convent*, and in three Hours Time returned the same Way. This Discovery being made, the whole Farce was unravell'd. The *Monk*, and his *Courtezan* acting in Concert, was the *Ghost* that haunted the Place; and the Terrors he had spread, was only a Scheme form'd to keep every Body within Doors, and prevent his receiving any *Disturbance* or *Interruption* in his Pleasures. Hereupon it grew into a *proverbial* Phrase at *Marseilles*, when they would soften the Name of a common Prostitute, to call her *St. Anthony's Ghost*. (a)

Should it be ask'd upon such an Occasion as this, what is it that denominates a Person a common Prostitute? A learned *Glossator* upon the *Canon Law* answers, No Woman, till she has bestow'd her Favours upon more than *three and twenty thousand* Men, demerits the Appellation of a *Whore*. (b) Would not a *Protestant*, look upon a less notorious Prostitute than this, to be like your *Friend's Church*, a truly *Catholic*

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(a) *Dumont's Voyage to the Levant*, p. 96. 97.

(b) *Meretrix est, quæ admiserit plures, quam Viginti tria hominum Millia.*

Decret. Distinct. 34. c. 4.

lic Harlot? But you'll tell me, *Protestants Principles* are much too severe for their *Morals*. Let *Protestants* blush for the future at their giving Persons infamous Names, only because they have not committed a Rape upon *Nature*. Let *Protestants* learn, that there may be *Chastity* in *Stews*; and to their Confusion, let them confess, that there is *Charity* for all Sinners, but those who sin against the *Priest*, at *Rome*. But to return from this Digression.

Remarkable is the Spirit of the *Biscayans* in the Kingdom of *Spain*. They'll not tolerate any *Priest* to live in their *Villages*, unless he brings his *Concubine* to reside with him. The Reason of it is, because they apprehend, that without such a *Precaution*, their *Wives* are in imminent Danger of being *ravish'd* by *Ecclesiastical Enchantment*! (a)

Before I dismiss the *Sacrament* of Matrimony; --- I would add, that if your *learned Friend* appears any more upon this Subject, it would oblige me, to receive from his Hands an Account of the whole Process of the *Priest's blessing* and *consecrating* the *Wedding-Sheets* previous to the Consummation of Marriage, which is a Rite practis'd by his *Mother Church* of *Rome*. (b)
This

(a) *Heylin's Cosmog.* p. 219.

(b) Vid. *Benedictio Thalami* in *Ritual. Rom.* p. 229.

Sponsam et Sponsam ante carnalem Copulationem a Sacerdote benedici jussit *Evaristus et Martinus I.* *Szegedin, Specul. Roman. Pontif.* p. 138.

This Account must be extremely edifying and instructive. What a superior Relish must it give to every soft Enjoyment, to have the very *nuptial Sheets* hallow'd by *God's Representative* for their proper Service ?

Confession is another Chapter in your *learned Friend's new Gospel*, which he reads to his *Disciples* with great Solemnity and Devotion : Under this Head our *Author* might have informed us, that it has been a common Practice in the Church of *Rome*, when Women or Boys at their sacramental Devotions have confess'd their having been engaged in Scenes of *Gallantry*, or in lewd *unnatural* Intrigues, for the *Priest-Confessor* to address them — since you have bestow'd such Favours upon others, bestow the same upon me. Pope *Pius* the Fourth published a Bull against this Practice. So *Catholic* it seems was the Practice grown, that Pope *Gregory* the Fifteenth published another upon the same Occasion. (a) In Consequence of that exhibited by Pope *Pius*, in *Spain* all Wives and Women were strictly enjoined to discover before the *holy Tribunal*, within thirty Days after the said Injunction, all such Priests as had thus prostituted and profaned the *sacramental* Confessions. The severest Censures and *Anathema's* were pronounced against such as refused a Discovery. This work'd upon *Superstition* so far, as to bring in such

(a) Contra Sollicitantes in Confessione.

such Crowds to give Evidence against the *Father Confessors*, that twenty Secretaries and as many Inquisitors appointed to take Depositions were too few for the Purpose. Hereupon the *Lords Inquisitors* allow'd thirty Days more for receiving and registering Convictions; and when those Days were expired, they found it necessary a third and a fourth Time to repeat the same Indulgence. This was done, that Persons of better Figure might steal an Opportunity to confess without the Knowledge of their Husbands, and without rousing their Jealousy, in which however they very seldom succeeded. But after such *Numbers* of Convictions *regularly* received, and *legally* supported, when Judgment was expected to have been issued out by the *holy Tribunal*, the whole Affair was *quash'd*, and never examined into, never heard of any more. (a)

To make Gain of Godliness seems to be the main Drift and Design of our *learned Catechist's* Scheme. Only it would not have comported with that View, otherwise he might likewise have inform'd us, — that in the 4th Century, a *Lady* of Distinction, a noble Matron *Sozomen* calls her, (b) *wickedly* or *weakly* confess'd an *Intrigue* that had pass'd between an *Ecclesiastic* and herself, which was not a *proper Subject* of Confession. This Intrigue becoming

(a) *Chandler's Hist. of Persecut.* p. 215, 216.

(b) *Sozom. Lib. 7. c. 16.*

(III)

becoming public, Oh! *fatal Confession!* gave great Umbrage to poor un sanctify'd *Laymen!* It was thereupon adjudg'd *inexpedient*, that the *Liberty* of privately confessing Sins before the *Sacrament*, which might bring such Reproach upon *God's Representatives*, should be any longer *tolerated* in the Church. Nor do I find any Traces thereof in the *Greek Churches* since; nor indeed doth our *learned Author* plead for such *Sacramental* Confessions. But the *Protestant* Reader will ask, is it not enough for the *Sinner* to confess to *God*? For the *Sick* Person to represent his Case, to the supreme and Sovereign *Physician*? and to him only? — Our *learned Author* will answer, — by no means. As in our Courts of Justice, being acquitted by the *Judge*, will not release the Person arraign'd, till he has discharg'd the Fees of the *Jaylor*; so confessing to *God* shall not save you, unless you humbly and penitently confess to the *Priest*, who is *God's Representative!* And who would part with such an invaluable spiritual *Prerogative*, as that of knowing the Secrets of every *Family* and every *Soul* in a *Parish*? When once *God's Representative*, the *Priest*, is in Possession of Men's *Consciences*, one Step more, and that but a short one, puts him in Possession of their *Honour*, their *Virtue*, their *Reputations*, their *Estates*, their *Fortunes*, their *Bodies*, and their *Souls* all together: When Ecclesiastical *Prerogative* runs so *high*, and common

Sense

Sense ebbs so *low* as to submit to such Usurpations, it doth by no means surprize me to see your *learned Friend* all Extacy and Transport !
 “ To cast out the Devil of Lust, or to throw
 “ down the Pride of *Lucifer*, to beat down
 “ Satan under our Feet, or to triumph over
 “ our spiritual Enemies, to cure a diseas’d Soul
 “ or to keep unharm’d from the Assault of a
 “ Temptation, or the Infection of an ill Ex-
 “ ample,” by which he means no more than
 to make Men superstitious Fools and Bigots, to
 prevail upon them to renounce their Reason
 and Understanding, and to devote themselves
 without Reserve to the Will of the *Priest*, —
 the Power to do these Things saith our *learned*
Author, “ is much more advantageous and be-
 “ neficial to us,” that is to the *Priests*, “ than the
 “ Power of working the greatest Miracles.” (a)
 Well spoken Priest ! So it is ! By this Craft *we*
 get our *Wealth*, and our *Devotees* lose their
Senses. *Pliny* tell us, and ’tis probable he wrote
 only the Language of *Tradition*, that if a Man
 be wounded by a *Scorpion*, going forthwith and
 whispering in an *Ass*’s Ear, will relieve his Pain,
 mitigate his Anguish, and heal his Wound. (b)
 Now, as your *learned Friend* delights much in
Symbolical Representations, is not this a beauti-
 ful *Symbolical Image* of Confession to the *Priest* ?
 Is the Poison of Vice more *deadly* than that of
 9 the

(a) Cat. p. 236.

(b) *Nat. Hist.* Lib. 28. c. 10.

the *Scorpion*? What is to be done, but to have immediate Recourse to — an *A/s* if you can find one for your *ghostly Doctor*? Whisper in the Ear of an *Ecclesiastical A/s*, the Wound is healed, and the Work is done!

Well, *Confession* being made — Your Sins rated according to the current Price they bear in *Rome's Dispensation Market*, and all your *spiritual Debts* being honestly discharged to the *Priest*, Absolution follows of Course. “ For-
 “ giveness of Sins,” saith our *learned Divinity-Factor*, “ is to be obtain'd in the *Catholic*
 “ *Church*, by the Ministry of Bishops and
 “ *Priests*, who are *authoriz'd Mediators* and *In-*
 “ *tercessors under Christ* for Men,” (a) *Journey-*
men Saviours Sir, if you please! “ They are
 “ *Substitutes* and *Vicegerents*, binding and
 “ *loofeing*, opening and shutting with the Keys
 “ of the Kingdom of Heaven,” and the best comes last, “ their Sentence is a prejudging
 “ *Forerunner* of the Sentence to be past on the
 “ *last Day*.” (b) Here you see a Man's eter-
 nal Doom fix'd, — by whom? By *God*?
 No. But 'tis all the same, by the *Priest*, *God's*
Representative! God is no more than an *humble*
Executioner of the Sentence which his *Repre-*
sentative denounceth. The *Priest*, whatever he
 be in *Name*, is in *Authority* and *Power* the su-
 preme God and supreme Judge. His Voice is
 P a “ pre-

(a) Cat. p. 165.

(b) Cat. p. 35.

a “prejudging Forerunner of the Sentence of “the last Day.” If the *Priest* condemn, shall *God* justify; or if the *Priest* acquit, shall *God* condemn? Who then dare *affront* a Priest, that has the Keys of Heaven and Hell at his Girdle? Ye Generation of *Nonjurors*, Generation of *wise Men* shall I call you? — When you hear your *Priest’s* decisive Voice, say, Let us bow down and worship, before the *Lord* our *Judge*! Our Salvation hangs on his sacred Lips! Let us stand in Awe and tremble before him!

This Doctrine of *Authoritative, priestly Absolution*, is such an *Insult* upon Common Sense, as well as *daring* Impiety and Irreligion, that even wise and virtuous *Heathens* have treated it with sovereign Contempt and Abhorrence! *Attilius Regulus*, the *Roman* Consul, having been defeated by the *Carthaginians* and taken Prisoner in Battle, was sent to carry Offers of Peace to the *Romans*, having first been solemnly sworn to return to the Enemy’s Camp, in Case these Offers were rejected. The Overtures he was sent with, being accordingly rejected, the *Roman High-Priests* urg’d him to *violate* his Oath, and offer’d to *absolve* him from the Guilt of Perjury. But how doth he resent the Motion? He receives it with Indignation, and rejects it with *Disdain*. (a) This surely he would never have done, had he conceived

(a) Suppl. *Livy*. Dec. ii. L. 18. c. 62. *Hor.* Lib. 3. Od. 5.

ceived them to have been, what our *Author* in his *new Gospel* reveals them to be — invested with Power to forgive *all Sin*, but the Sin of — deriding the *Priest* and scoffing at *God's Representative*, for forming such *insolent* and *usurping Claims* !

Your *good Friend*, I am too much in Earnest to call him your *learned Friend* any longer, will plead that *Fathers* and *Councils* are on his Side. Just so, have I known a *Tyburn-Confessor* plead that *Alexander* and *Cesar* were as *great Robbers* as he ! However the Truth of the *Fact* is granted ! The Council of *Trent* pronounces a solemn *Anathema*, upon such as deny the *sacramental Absolution* of the *Priest* to be a *judicial Act*. And yet, tho' all the *Sacraments* of *Rome* confer *Grace* ; by whose *Blessing* do they confer it ? By *God's* ? No, but by the *Blessing* of the *Priesthood* ! 'Tis the *good Intention* of the *Priest* that is to give *Efficacy* to the *Administration*, says the Council of *Florence*. (a) If the *Priest* be not *well paid*, can you expect him to be *well pleased* ; and if he be not *well pleased*, whatever *good Words* he may amuse you with, you'll have *Reason* to suspect the *Goodness* of his *Intention* ! When

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(a) Hæc Omnia Sacramenta tribus perficiuntur, videlicet rebus tanquam Materia, verbis tanquam Forma et Persona ministri conferentis Sacramentum, cum *Intentione* faciendi quod facit Ecclesia. Si desit, non perficitur Sacramentum.

L'Abbe's Conc. Tom. 13. p. 535.

you come to be weigh'd in the Ballance, according as the *Priest* is in good or bad Humour, Heaven or Hell will preponderate in the Scale. Whatever you have been told before of the Efficacy of Sacraments; you may safely believe what you are told now — you have the Word of a *Council* for it, and *Councils*, like *Tradition*, cannot err; that *Sacraments* are no *Sacraments*, unless you are in such close League with the *Priest* as to be assur'd of *his good Intention* to bless them.

To expose the Absurdity of this Doctrine, it was urg'd at the *Council* of *Trent*, that if a *Priest* should want a good Intention, — such *Catholic Priests* there were in those Days, whatever there may be in ours! All the *Sacraments* he administers, must want the *sacramental Efficacy*: If he baptizes Children, or absolves Penitents; such *Baptism* is no *Baptism*, such *Absolution* is no *Absolution*, consequently those who are curs'd with his Administration, dying unbaptiz'd, or unabsolv'd, must be lost for ever! Nay, if an Infant, that receives such *unintentional Baptism*, should afterwards become a *Bishop*; as many as he ordains, have a *Nullity* stamp'd upon all *their Administrations*; so that Millions may *eternally perish*, thro' the Conduct of *one single Priest*, in *one single Instance* only! But all such Arguments as these were easily *overul'd*, tho' not so easily *answer'd*. The *Council* was under the *Pope's* absolute Direction;

rection; which occasioned this bold *Pasquinade* upon it, that the Synod was guided in all its Decisions by the *Holy Ghost*, sent thither from Time to Time in a *Cloak-Bag* from *Rome*. (a)

But to return to our *Author*. I have one very considerable Objection against his Doctrine — that the Sentence pronounced by his *Catholic Priest*, “ shall be a prejudging Fore-runner of the Sentence pass’d on the last Day.” If *Christianity* be in the *Right*, he must be in the *Wrong*. ’Tis not *Christ’s Vicars*, *God’s Representatives*, the *Prime Stewards* of his *Revenues*, the *Chief Masters* of his *Household*, and his *Almoners*, but another Sort of Men, Men of a very different Character and Complexion, — ’Tis the *Saints* that must judge the World. But if this refers only to *Civil Judicatories* by *Christian Magistrates*, our *Author* no doubt, will still maintain his *Church Prerogative*, of sitting as *supreme Judge* of the World: — Should we then appeal to the *Bar of God*, rather than to the *Tribunal* of the *Priest*, who knows but we may subject ourselves to a *Premunire* for appealing to a *foreign Jurisdiction*?

Be it ask’d what *Family* are these *Priests* of, whose *irreversible Decrees* fix and direct the Sentence of the *last Day*? The *Catechist* answers roundly,

(a) *Father Paul’s Council of Trent*, p. 497.

roundly, "From *Jesus* we have an uninterrupted Chain of Bishops, the *Successors* of the *Apostles* down to this Time." (a) The Line of *Succession* is as strait as a — Ram's Horn, and *ranting Fanatics* add, as oft broke into, and indented. However let them glory in the Name of the *Apostles Successors*, as well as of *God's Representatives* ! Did you ever read of a *Pope* who directed a *Painter* to draw him *Peter* and *Paul*, and exert all the Force of his Genius on the Occasion. The *Painter* draws them with a strong *Vermillion* Blush in their Faces. And had They, says the *holy Father*, such *ruddy Complexions* as these? No, replies the *Virtuoso*, but were they here now, to see what a *Ragamuffin Race* set up for their *Successors*, they would *blush* with *Surprize* and *Astonishment* as these *Pictures* do ! I leave Your *Friend* and his *uninterrupted-Succession Tribe* to apply this. We have known the *Times Sir*, *Times* that You and Your Party still *adore*, when it was the Language of one who call'd himself a *Protestant Divine*, one of the *Pauls*, *Coppocks*, or *Cl--yt--ns* of that Age, that *if the Devil himself was to put on Holy Orders, he would be inspir'd of the Holy Ghost*. (b) From the whole Turn of our *Author's* Sentiments, I question, if it were put to him, whether He would not assert the same !

Praying

(a) Cat. p. 47.

(b) *Emanl. Utty*, D. D. Vid. *Century of scandalous and lewd Ministers*, p. 2, 1643.

Praying for the Dead brings in a fresh Flow of Treasures to the Church, and therefore must be another *fundamental* Article in the *new Gospel*, this *Gentleman* would establish. The Dead pray for us, and why should we not pray for the Dead? (a) Surely one good Turn requires another! But should it be ask'd, how know you that the *Dead* pray for us? — You have our *Author's* Word for it in his *Catechism*; and who, but a *Heretic*, can dispute the *infallible* Word of an *infallible Priest* or *Bishop*? The Authority of *Tradition* itself is not more venerable and sacred than the Authority of this our *Tradition-Believer*! “The Saints,” saith he, “pray for us more after their Death than before.” (b) Did he, think you, ever *see* or *bear* them at their *Devotions* in the other World? Has he any Correspondence with the Saints *there*? Whatever he may have with the Saints of *Rome*, 'tis presum'd he has none with the Saints of *Heaven*.

Another Argument in Justification of *praying for the Dead* is, that it was the Practice among the *antient Jews*. That I deny, and call upon our *Author* to prove it. — It shall be done — as follows. *Moses* forbids the *Jews* offering Oblations for, (or to) the *Dead*; (c) or, in other Words, he warns them against *apostatizing*

(a) Cat. p. 164.

(b) Cat. p. 49.

(c) Deut. 25. 14.

tatizing into the Idolatry of the *Gentiles*, among whom it was usual to sacrifice to their *dead* Idols, or *Hero Gods* ; — *therefore praying for the Dead* is a Duty prescrib'd in the *Jewish* Institution. Now *Sir*, permit me to illustrate the Force of this Reasoning by one or two *parallel* Instances. God says to *Moses* thou shalt have no other God but me ; — *therefore Idolatry* is of divine Appointment. Thou shalt not worship any graven Image ; — *therefore* bowing to an *Idol's* Shrine is paying Obedience to the Commands of Heaven. Was our *Author* think you, pupill'd by a *learned Divine*, (not a *fanatic one*, for it is a *Case* that has been argu'd in *Councils*,) who could prove the Illegality of *Commendams*, and *Nonresidences*, from any one Text in the Bible ? Once he was to entertain his Audience with a Discourse upon this, you will expect me to call it *prolific*, rather than *barren* Subject ; — *Abraham* begat *Isaac*. After having display'd much *genealogical Learning*, and holy Zeal over his Text, he *infern'd* from it, and so *natural* was the Inference that any one of your venerable *Church Deaconesses* would have *interr'd* the same, — the *Unlawfulness* of *Nonresidences*. For how should *Abraham* have begat *Isaac*, had he not been a *Resident* with his Wife *Sarah* ? Our *Catechist's* Reasoning, has more of the *marvellous* in it than this, tho' I can by no Means allow it to be *as clear and conclusive* !

Some other Authorities, *Scripture ones* he calls them, he has deduced out of the *Apocryphal* Writings. In Imitation of the Council of *Trent*, he has foisted the *Apocrypha* into the *Sacred Canon*, tho', as might be shewn at large, all *antient Councils* and Authorities are against him. (a) 'Tis presum'd, that with the Council of *Trent* likewise, he'll *curse* and *anathematize* all such as refuse to receive these Books as *canonical* Scriptures, and to believe the *Legends* they contain to be, like his own *Catechism*, the Language of a Divine Revelation. But what has he advanc'd from them in Defence of *Praying for the Dead*? -- The first Text he has urg'd bids as fairly to prove the Divinity of the *Alcoran*, or the Truth of Transubstantiation, as it doth to prove the Point he would establish. The next Authority he adduces, is taken out of the *second* Book of *Maccabees*; a spurious Performance, compil'd by an unknown Hand, --- by a Writer, whoever he be, of no Reputation. But be the *History* wrote by whom it will, it is probable that the *Paragraph* referr'd to, is an *Interpolation*. *Josephus*, in his Account of the Defeat of the *Jamnites*, never mentions the Fact of *Judas*, now under Consideration, as 'tis highly probable he would, had the *History* of it been *authentic*. But allowing our *Author* to make

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(a) Vide *Cosini's Canon*. &c.

the most of the Passage that he can ; the Prayers and Sacrifices there mention'd, might be offer'd and seem to be offer'd for *Sin*, as that might be hurtful to the living, as was the Sin of *Achan*. Yet after all — such *Apocryphal* Authority is of as little Weight with a Man who is guided by *common Sense*, as the Authority of your *Friend's Tradition-Bible*.

But *St. Paul*, who was no *Apocryphal* Writer, exhorts that *Eucharists* be made for all *Men*, and *Supplications* for all *Saints*; therefore infers our *Author*, *St. Paul* recommends it to us to pray for the *Dead*. What then, doth *St. Paul* mean that we should pray for *Dead Kings* that are in Authority, as well as for the *Living* ones that are? Doth he mean that we should lead quiet and peaceable Lives under the Government of *dead Kings*, as well as under the Government of the *Living*? According to our *Author* he doth; and you know *Sir*, *Infallibility* cannot be mistaken. Should any Person of Distinction call in all the Physicians in *Manchester* to join in a Consultation upon his Case, would not you understand that he meant to summon all the *dead* Physicians, as well as all the *living* to attend him? All those whose Bodies *lie rotting* in the Ground, as well as any others whose Names *rot above* it? I take all becoming Confusion to myself, unable any longer to combat such *Catholic-Church-Demonstration* as this.

Another

Another Piece of *Artillery* our *Catechist* brings out of his *Catholic Arsenal*, to batter down Heresy and establish *Prayer for the Dead*, is that Text in *St. John*, " There is a Sin unto Death, I do not say you shall pray for it." Because there is a very heinous aggravated Sin, called here a *Sin unto Death*, which we are not bound by Precept to pray for ; therefore we are *to pray for the Dead*. Remarkable are the Words of our *learned Light-foot*, referring to this very Text. " When" says he, " I see these Men's Annotations on this Scripture, they often put me in Mind of *Benhadad's* Servants with *Ropes* about their Necks, catching at any Word that fell from the King of *Israel's* Mouth, that might be of any Advantage to their forlorn and lost Cause and Condition. These Men's *popish* Cause, has had the *Rope* about its Neck now a long Time, and been in a lost and forlorn Case ; and I cannot tell whether I should laugh or frown, to see what pitiful Shifts and shameful Scrambling they make for it, by catching at any Word or Syllable in the Scriptures or Fathers, and wresting, and twisting, and twineing it to any seeming or colourable Advantage to their condemned Cause, to save it from Execution.

" Certainly they are at a very hard Pinch
 " for Proof of *praying for the Dead*, when

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" they

“ they made such a Scraping in this Portion
 “ of Scripture to rake it out thence ; whereas
 “ the Words are as far from meaning the *Liv-*
 “ *ing praying* for the *Dead*, as the *Dead pray-*
 “ *ing* for the *Living*.” (a)

But if we must *pray for the Dead*, what are the proper Seasons for this Kind of Devotion ? Our *Author* answers : “ If you would commemorate any of the faithful departed, in a solemn and particular Manner, let it be done with Almsgiving, on the *third, ninth, and fortieth* Day after the Person’s Decease, and on the *Anniversary* Day of his or her Death.” We are told that our *Pagan Ancestors* in this Land, and *Herodotus* gives the same Account of some other Nations, as soon as any of their Friends were dead, instead of consigning them to their Mother Earth, as a Prey to Worms, *feasted* themselves upon their Remains, which they look’d upon as an Act of great Piety and Devotion. With great Solemnity they invited their most intimate Friends to *feed* with them upon the Bodies of their *dead* Relations, to regale themselves with a *Fricassee*, cook’d out of the Remains of a dead Neighbour, Father, or Brother. (b) Our *Catechist’s Prayers* for the *Dead*, have not that *savage* Complexion which this Kind of Devotion wears, but they are *equally* indefensible and

(a) *Lightfoot’s Works*, Vol. 2. p. 1094.

(b) *Muret’s Funeral Ceremonies*.

and superstitious. He has not thought it *expedient* to entertain his *Readers* with the Reasons alledg'd by the *Daughters of Superstition*, in Favour of the Periodical Devotions mention'd above. However as I find the same Practice in the *Greek Churches*, and the *Reasons* urg'd by them in Support of the Practice ; I'll beg Leave to supply our *Author's* Omission.

Their *third* Day's Devotions for the Dead, are perform'd for two Reasons. — First, in Consideration that the Dead Body in that Space of Time, begins to *change* its *Form* and *Features* ; and next, because our *Saviour* rose from the Dead on the *Third* Day. Their Prayers on the *Ninth* Day after a Person's Decease are offer'd say they, because by that Time the whole Body, excepting the Heart only which was the chief Seat and Instrument of the vital Functions, is grown *putrify'd* and *noisome* ; and likewise Prayers are renew'd then, because one of the Times our *Saviour* appear'd to his Disciples, when he had rose from the Dead, was on the *Ninth* Day after his *said* Resurrection ; and the Solemnities of the *fortieth* Day are perform'd, because, then the *Heart* and the *whole Body* is become *corrupt* and *putrified* ; and because also our *Saviour* ascended to *Heaven* the *fortieth* Day after his Resurrection. (a)
If our *Author* will not abide by these Reasons,
for

(a) *Muret's Funeral Ceremonies.*

for the Practice he recommends, I call upon him, to assign *worse if he can*, for I despair as to his assigning *any better*. If this be *Religion*, I no more wonder at the *Turks*, who reverence *Idiots* and *Madmen*, as Saints and Prophets !

Sir *John Chardin* in his *Travels to Persia*, gives us an Account of some Funeral Ceremonies of the *Mingrelians*, in the County of *Colchis*. One of them is — to perform, after the Manner of our *Author*, Acts of Devotion over the Dead on the *fortieth* Day after his Decease. Their Motives to this Practice are very *substantial* and *solid*. I'll not presume to say that our *Author's* are the same. After some *frantic* Lamentations, that inspire indifferent Spectators with Pity and Horror, and which are continued till the *fortieth* Day after the Person's Decease, that being the appointed Day for his *Interment*; the *Bishop* says *Mass* over him, and then most *devoutly seizeth* on his Horse, Wearing Apparel, Plate, and every Thing he left behind him, and *appropriates*, or, if you like the Expression better, *consecrates* the whole to his own immediate Service. (a) Thus the Goods which the *deceased* has left behind him, become the Property of *God's Representative*; and the *more* there is left for *God's Representative* the *better* ! I appeal to our *Author*,

(a) *Chardin's Travels*, p. 105.

Author, whether this is not, upon his own Principles, *pure primitive Religion*!

The next Thing I would take Notice of in your *Friend's Tradition Gospel* is, the Zeal he expresses for the Commands of the *Church*.
 “ You are to observe the Laws of the *Catholic*
 “ *Church*, and all the Rubrics and Canons of
 “ the particular Church of which you are Mem-
 “ bers ; and besides these general Laws, you are
 “ to regard the following particular Commands :
 “ — To abstain from eating Blood ; to offer
 “ to God our Tythes, first Fruits, and volun-
 “ tary Oblations ; to observe the Feasts and
 “ Fasts of the Church ; to offer and receive
 “ the Eucharist every Holy Day, at least not
 “ to omit any of the great Festivals ; and to
 “ pray standing on all *Sundays*, and every *Day*
 “ between *Easter* and *Pentecost*.” (a) The ho-
 nest *Protestant* will ask, will it not be suffici-
 ent for a Man if he endeavours to pay a sincere
 and uniform Regard to the *Commands* of God ;
 tho’ he should be a *Stranger*, or even an *Infidel*
 as to the *Commands* of the *Church* ? Cannot
 God save me without the Church’s *Consent*, or
 the Church’s *Interposition* ? But let the *Quærist*
 consider, who should the *Church* be, but the
Priests ; and who are the *Priests*, but God’s *Re-*
presentatives ? In an Affair of such Importance
 therefore ’tis neither *safe* nor *prudent*, to say no
 more,

(a) Cat. p. 60.

more, to run any Hazards. Tindal, one of our first Reformers, whose Translation of the Bible into English, was burnt in Queen Mary's Reign, by the Hands of the Common Hangman, disputing with a learned Papist, and shewing him that Popery was a most horrid Corruption of Christianity; his Adversary replies, we had better be without God's Laws, than without the Pope's Laws. And would not your Catholic Friend were he put to it, as roundly assert, that we had better neglect God's Commands, than neglect the Commands of the Church. I make no Doubt but he would. One of these Commands I would briefly animadvert upon at present, that is, the second. The Catechist and his Disciple talk thus.

Q. What Respect are we oblig'd to pay to God, besides worshipping him with our Hearts and Mouths?

A. We are to Honour him with our Substance.

Q. What Part of our Income must we offer to him?

A. The Tythe or Tenth Part.

Q. What must we offer to God besides?

A. The First Fruits of all our Increase.

Q. What doth God expect from us besides?

A. That we should offer him something of our own Free-Will.

Q. How much, and when?

A. The *more* and the *oftener* the *better*.

Q. To whom are these *Tythes*, *First Fruits*, and *Oblations* to be offer'd?

A. To God's *Representatives*, his *Priests*. (a)

Here *Sir* you see, that what is given to the *Priest*, is given to the *Lord*, and that the *Priest* like him whose *Representative* he is, loveth a *cheerful* and *liberal* Giver. The *Tenth* Part of all your Revenues is but a small Matter to give him. The *First Fruits* of all your Increase is something better; but it is your *voluntary Oblations* that must crown all. For your Comfort you cannot err by giving *too much*, even tho' you give away *more* than your *all*; for the *more* and the *oftener* you give, the *better*. Your Offspring, your Family, your Creditors may not bless you for it; but the *Priest* will.

The Ecclesiastical *First Fruits*, that is, the *first* Years Profits of *Bishoprics* and *Benefices* after their Avoidance, as they stand rated in the *King's Book*, was formerly in this Kingdom paid to the *Pope*, but alienated to the *Crown*

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at

(a) Cat. p. 62. 63.

at the Reformation. Queen *Anne*, in the *third* Year of her Reign, settled the Revenue arising from such *First Fruits*, and *Tenths*, as a *perpetual* Fund for the Augmentation of *poor Livings*, and the better Maintenance of the *poorer Clergy*, whereby they have once more *reverted* to the *Church*. This *Grant*, however *useful* it may be at present ; should it always be continued, the Consequences that may arise from it in future Ages, I — dread to mention ; but *you*, and *your Catholic Friend* will mention with Pleasure. However this *Gentleman* has, if not a more sure, yet a more compendious Scheme of getting all the Lands and Treasures in the Kingdom, once more into the Hands of his *Catholic Church*. 'Tis not Tythes of all Things tytheable under our present Constitution that He demands, but Tythes of all you possess. His Claims likewise are upon a very different Foundation, from that of our *Protestant Clergy*. He claims the Tythe of all you possess as a Legacy left to Him and his *Catholic Church Brethren* by Christ and his Apostles, tho' Christ and his Apostles never *had* Them to leave. Our *Protestant Clergy*, a good Reason why there should *ordinarily be no Salvation for them!* claim them only *Jure Humano*. They only shew that they have as just and constitutional a Right to Them, as a Man has to his Estate ; but our *Catechist* has as good a Right to the *Tenth* of all you possess, as He has, that you
should

should resign your Reason and Understanding in his Favour, renounce Common Sense at his Nod, and believe as He directs or commands you. He has not offer'd the Reasons, alledg'd by his *Catholic-Church* Friends, in support of such assuming Claims : But that his Cause may want no Advantages it is capable of receiving, for once I'll offer Them for Him. — Now *Tythes* or *Tenths* is wrote not only with Figures but with an X, and the *Learned* know that *Christ* is oft wrote with the same. Thus Xs. Xi. Xo. Xm. is put for *Christus*, *Christi*, *Christo*, *Christum*, which signifies likewise *Decimus*, *Decimi*, *Decimo*, *Decimum* : Then as the very same Character is appropriated in Writing, to *Tythes* and to *Christ*, He that denies your *Friend's* Catholic Church, a Divine Right to the *Tenth* of all the Possessions in the Land, denies the Lord that bought Him, and is an Infidel and Blasphemer. Besides the Number 10, or *Tythe* which is the same, *hieroglyphically* sets forth the Deity Himself : As *Alpha* is the first Letter in the *Greek* Alphabet, and *Omega* the last, so 1 stands in the Front of Numbers, and the Cypher o comes in at the Rear of Units, and therefore in *Catholic-Church* Arithmetic, is consider'd as the last of Figures ; *Tythe* therefore, when express'd in Figures, *mystically* describes the Supreme Being, who is the *Alpha* and *Omega*, first and last, the Beginning and the End : And as the Cypher o is a Circle

that has no End and no Beginning, it is a *Symbol* of that God who is without Beginning of Days and without End of Years. (a) Now from such Evidence as This, strong and clear even as that of *Tradition*, who can dispute your *Catholic Friend's* Right to the *Tenth* of all you possess? Nay which is more *Sir*, such *Essential* Virtues was this sacred Number Ten *impregnated* with, that the old *Romans* deify'd it, and plac'd *Decuma* in the Number of their Gods: What Wonder then if the *Catholic* Priests of *Rome*, have worshipped it ever since!

Besides *Sir*, was it a proper Time for your *Friend* to speak out He could shew, that the Number *Ten* from whence *Tythe* is deduc'd, is the Number of Perfection. Thus His *Ten* new Sacraments, added to the Two old Evangelic ones, make Christianity a *perfect* Institution. Thus the *Ten* Horns in *Daniel*, saith *St. Austin*, signifies the whole Succession of Princes in the *Roman* Empire. The *Ten* Commandments comprehend the whole Law of God. (b) When therefore your *Catholic* Friend pleads a Divine Right to the *Tenth* of all you possess — tho' He modestly mentions no more, yet He has a latent Claim to the Whole. (c)
And

(a) *Spelman* on *Tythes*, p. 75.

(b) *Spelman* ubi supra.

(c) According to the *Catechist's* Scheme all the Wealth of the Land must soon revert into the Hands of his *Catholic* Church; as appears from a curious Calculation for that Purpose, which I have been favour'd with from a Gentleman of Distinction, well qualify'd to make it; and which probably may in due Time be communicated to the Public.

And why should not He be invested with all the Treasures of *Earth*, who has the sole Disposal of all the Blessings of *Heaven*, and out of whose Church *there is ordinarily no Salvation*? No Wonder then, if even in the present *low and languishing* State of His Church, nothing less will satisfy his Appetite, and a voracious One indeed it is, than the Tythes and first Fruits of all our Possessions. Nor are those alone sufficient; — when he has *flec'd* his Flock, by *Tythes* and *first Fruits*; — next they are to devote the *Remainder* of their Substance to him, in *voluntary Oblations*. This *Gentleman's* Stomach would digest *Church Revenues*, as a *Wolf* would Lambs, or a *Kite* Chickens. — I trust *Sir*, I can safely prophecy, that his Wishes will never be fully gratified in *Britain*. At *Paraguay*, in *South America*, the *Missionary Jesuits* have a Settlement that must be most excellently adapted to our *Catechist's* Taste. Thither I would recommend it to him to transport himself, and if he pleases, he may take his *R-y-l* Master, *France's political Foot-ball* with him. This Settlement, which is computed to contain two Millions of *Indians*, is divided into 42 petty Principalities, govern'd by that Number of Ecclesiastical Sovereigns, who are both *Priests* and *Kings*. It abounds with Sheep and black Cattle, Timber, Corn, Pulse, Flax, Cotton, Indigo, Sugar, and Fruit, and with *Silver* and *Gold Mines*, tho'

it seems the *Ghostly Fathers* will not own the latter. The *Inhabitants* whom they have in the most abject and absolute Vassalage, have no Property of their own, and nothing allow'd them but Food and Rayment. Notwithstanding this, they are an active and laborious People. They bring all the Produce of the Mines; all the Provisions of the Land; and all the Manufactures they work, into *Ecclesiastical Warehouses* appointed to receive them. Not even a Chicken of his *own Rearing*, is a poor *Slave* suffer'd to eat, unless it be cater'd out to him in the Course of the Church-royal Allowance. The *Trade* these *Holy Fathers* carry on at the Expence of their Slaves, and the *Revenue* it brings them, not to mention the *Gold Dust* gather'd by the *Indians* out of the Washes, when the Rivers ebb, is incredible. To keep these Slaves in *Obedience*, as well as to guard against *Invasions*, they have a large standing Military Force, and a *right reverend Generalissimo* to head them. In a Week's Time they can collect an Army of 60,000 Troops, to fight the Battles of the *Priest* and the *Lord*, against all Enemies or Invaders. (a) Now Sir, would not our *right Reverend Catechist* think you, relish such a Settlement as this, where he need not preach up *Tythes*, *first Fruits*, and *voluntary Oblations*, because, all the Treasures of the Land, and all the Labour

(a) *Betagh's Voyage round the World*, 1719, p. 325, &c.

bour of its Inhabitants, are the Inheritance of *Catholic* Priests, and their Subjects have nothing but — the *Sweat of their Brows* which they can call their own? What *pure Orthodox* Religion must that be, which would constitute him a *Royal Priest*? — Were he advanced to such *Church-Royalty* as this, and who knows but he may, if he tries; — the Scene would be probably changed, and *God* must then become the *Priest's Representative*, instead of the Priest's condescending to be *God's*!

In the Kingdom of *Pegu* in the *East*, the superstitious Inhabitants worship the *Devil*, and offer their Addresses to him by the Mediation of the *Priest*, whom they call, not as our *Catechist* doth, *God's Representative*, but the *Devil's Father*. (a) Our *Author* will conclude, that these *Idolaters* are very much out in their *Church Heraldry*, and derogate much from the Dignity of his *Heaven-born* Extraction; and yet I confess a *Devil* that is to be *blown* or *fir'd* out of his Dominions, one can scarce forbear inferring, that he is created only to *serve a Turn*; and is, as the Inhabitants of *Pegu* suggest, a *Devil* of the *Catholic Priest's* own begetting.

In some of the preceding Pages it has been observ'd, that *Baptism* gives God a Property in his Creatures, which he had not before. Now
we

(a) *Atl. Asia*, p. 662.

we come to *Excommunication*, which according to our *Author* is an Ecclesiastical Rite, that robs God of all *Property* in his Creatures, and makes them the Property of the *Devil*. This says he, “ is distinguished by the Names of “ total Separation, and Anathema or Curse, it “ being the greatest Curse that can be laid “ upon Man” and in relation to it, he observes, that “ casting out of the Church” more *Mysteries* or *Sacraments* still! “ is an I- “ mage of casting out of Paradise, and to be “ parallell’d with it; that when a Man is ex- “ communicated out of one Church, he is ex- “ communicated out of all; and any Church “ that receives an *excommunicated* Person, de- “ serves the very same Sentence;” that is, any Church that receives a Person that has been devoted to the *Devil*, when the *Devil* refuses to receive him; that Church deserves to be given to the *Devil* itself. (a) “ When Persons are “ thus excommunicated, they are not only ex- “ cluded from Communion in sacred Things, “ but are to be shunn’d and avoided in civil “ Commerce and ordinary Conversation; no “ one is to receive them into their Houses or “ eat at the same Table with them; they “ are not to converse with them familiarly “ whilst living, nor perform the Funeral Ob- “ sequies for them when dead: — They can “ neither have a Christian Burial, nor a Christian

(a) Cat. p. 406.

" tian Commemoration among those who are
 " departed in the true Faith and Unity of the
 " Church." This dreadful Sentence of *Ex-*
communication which our humane and benevo-
 lent *Author* bandies about, seems to be but a
 new Edition of the old Pagan *Excommunication*
 practis'd in this Land by the *British Druids*,
 as related by *Cæsar*. " This Punishment,"
 says he " is, of all others the most dreadful,
 " for they who lie under the Sentence of *Ex-*
 " *communication*, are number'd amongst the
 " most reprobate and abandon'd: All shun
 " them and fly from them as from a Pestilence,
 " least they should be tainted with the Infec-
 " tion. They are excluded from all the Pri-
 " vileges, and from the Protection of Law,
 " and from all the Honours of the State." (a)
 But severe as this *Pagan Excommunication*
 was, our *Catholic Christian's* is much severer
 of the two. This *Ecclesiastical Thunderbolt* as
 hurl'd about by our *Author*, has in former
 Times been a dreadful Instrument in the
 Hands of *spiritual Tyrants*. However, blef-
 sed be *God* and the *Reformation* for it; amongst
Protestants 'tis consider'd at present only as
 S rusty

(a) — Sacrificiis interdicunt. Hæc Pœna apud eos est gra-
 vissima, quibus ita est interdictum ii Numero Impiorum ac Scele-
 ratorum habentur, iis omnes decedunt, aditumq; eorum sermo-
 nemq; defugiunt, ne quid ex Contagione incommodi accipiant,
 neque iis petentibus jus redditur, neque Honos ullus communica-
 tur.

rusty Armour, fitter for *Parade* than *Service* ;
 — fitter to be hung up in Terror, than to
 do any great Execution. But amongst our
Catechist's Disciples, I am inclin'd to believe it
 may have its Use still. It may contribute to
preserve and *increase* that Spirit of *Devotion* to
Wooden Gods and *Wooden Shoes*, and *Priests*
 more *Wooden* than either, which this *Gentle-*
man would propagate. 'Tis hard to account
 upon any other Footing, how so solemn an Ad-
 mirer of early *Church Antiquity*, as our *Author*
 professes himself to be, should be for the Esta-
 blishment of this Kind of *Church Discipline*,
 which boasts of no such *Antiquity* to recom-
 mend it ; for I find no Tracks of it in the
Christian Church, till near 200 Years after
Christ Pope Victor made use of it, as an *Ec-*
clesiastical Racket wherewith to play off the
 Ball of Contention. (a)

Should it be ask'd what *black* and *atrocious*
 Crimes those Persons have been guilty of, a-
 gainst whom your *Friend's Catholic Fathers*,
 the Popes of *Rome*, have from Time to Time
 pronounced this dreadful Sentence ? Why tru-
 ly their *Crimes* have been such as these : —
 Celebrating *Easter* on a wrong Day ; Want of
 Orthodoxy

(a) *Victor Africanus* primus fuit qui Autoritate in Externos usur-
 pata in Messum alienam falcem misit, ac de Paschatis Observa-
 tione magnam Controversiam movit. — ut-Frater in Asia
 Communionem privaret.

Szegedini Specul. Rom. Pontif. p. 1.

Orthodoxy in the *Cut* of the *Beard*; being guilty of *philosophical Heresy*, in maintaining the Doctrine of *Antipodes*; transferring a Branch of Trade from one Country to another. These, and ten thousand more *such Sins* as these, have from Time to Time provok'd the *Catholic* High Priests of *Rome*, to devote *obstinate* Offenders, that is, those who will not, or cannot buy *Grace* and *Pardon*, without Pity and without Redemption to the *Devil*! No Hell then like an *empty Purse*; that *shuts* all the Bowels of the *Catholic Priest's* Compassion, and *opens* all the Sluices of Perdition, to pour down Floods of eternal and relentless Vengeance upon the poor *pennyless Sinner*!

By the *Ecclesiastical* Laws of this Realm, *Excommunicated* Persons are not allowed *Christian* Burial. In the Days when *Monkery* and *Superstition* reign'd like *Twin Sisters*, or rather rag'd like *baleful Meteors* without *Controul* in our Land; those who died under the Sentence of *Excommunication* had their Bodies cast into a Ditch, or covered with a Heap of Stones, which according to *Hoveden* they call'd *Imblo-care Corpus*. (a) In those Times it was the sacred Language of *Tradition*, and *Tradition* like its nursing Father the *Pope* cannot err, that such Bodies, however expos'd to the Weather,

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(a) From the French *Bloc* a Piece of ragged Stone, Vid. *Hoffmanni* Diction.

ther, could not perish, but would continue incorruptible, as dreadful Monuments of the Divine Vengeance, that overtook the Contumacious Offenders. (a) Absurd and extravagant as such Pretensions were, yet should your *Friend's Catholic* Faith ever become established in our Land, it would not at all surprize me, to see him pleading *Tradition* and *Antiquity* in support of the same *Priest-worship* Superstition.

However no Poyson so deadly, but an Antidote may be found to expel it; and no Devil so inexorable, but the *Catholic Priest* can release out of his Hands. Those who have dy'd excommunicated says the *Catholic Church of Rome*, let your *Friend* answer, if his *Catholic Church* cannot say as much, may be afterwards absolved, if they dy'd with Signs of Remorse. That is, if when they dy'd they found out some Expedient whereby to leave a *Blessing* to the Church, the Church in Return will *bless* them for it: The dead Person is to be absolv'd by *whipping* the Corpse if it be *unbury'd*, or by *taking up* the Corpse to *whip* it, if bury'd in *unconsecrated* Ground; or if the Ground be *consecrated*, by *whipping* the *Grave only* where the Corpse is interr'd. (b) And who can wonder if by such
holy

(a) *Matth. Paris.*

(b) Si quis excommunicatus, ex hac vita decedens, dederit Signum Contritionis — absolvi potest hoc modo. Si Corpus nondum Sepultum fuerit, verberetur & absolvatur. — Si vero fuerit Sepultum

holy Juggling and *Farce-Religion* as this, the dead Sinner is *whipp'd* into Salvation, and the *Devil* jockey'd by the *Priest* out of his rightful Prey! You'll say, shall the *Catholic Priest* jockey the *Devil*? Why not? as one Friend may make free with another! 'Tis one of the *Catholic Priest's* Prerogatives-royal, to excommunicate Persons *after they are dead*, as well as to absolve others, who *dy'd under* the Sentence of Excommunication. What if *God's Representative* should now and then release one of the *Devil's* Prisoners, may we not suppose that he'll make him full Recompense when He always has it in *his Power* to send him Two in his Room? Accordingly 'tis one of the pure Primitive Rites made Use of in the *Armenian Churches* to thunder out against Sinners, *posthumous* Excommunications. (a) Your *learned Friend's* Attachment to the *Armenian Platform* of Doctrine Discipline and Worship, renders it a proper Subject of Enquiry, whether he doth not practise the same?

Whilst I am upon this Subject, a Subject that must be very grateful to the *Catechist's* Taste, as *Church Power* and Authority appear
to

pultum in Loco profano, si commode fieri poterit, exhumabitur, & eodem Modo verberabitur, & post Absolutionem in Loco sacro sepeliatur; sed si commode exhumari non potest, Locus Sepulturæ verberetur, postea absolvetur. Quod si in Loco sacro sit Sepultus, non exhumabitur sed verberabitur Sepulchrum.

Ritual. Rom. Paul. V. p. 89.

(a) *Tournefort's Voyage to the Levant, Vol. 3. p. 234. 5.*

7

to be the *darling Idols* he *worships*: I would beg Leave to transcribe, a very *holy* and *pious* Form of Excommunication us'd in the Church of *Rome*. It was wrote by *Ernuflus*, the *Bi-shop*, one of the *Successors* of the Apostles in the *uninterrupted* Line, tho' indeed one would scarce imagine so, from his *meek* and *merciful* Spirit. A *Translation* of it (which I shall make Use of here, with some little Variation) was published in several Papers in 1745. It is to be met with, not only in Sir *Henry Spelman's* Glossary, but likewise in the *Leger Book* of the Church of *Rockester*, now in Custody of the *Dean* and *Chapter* there.

The Account given of the Original Occasion of it is this: An *Allom* Worker that belonged to his *Holiness* the *Pope's Allom* Works, was brought over to *England*, who discovered the Secrets of that Trade to the *English* Nation. In vengeful Commemoration whereof, the *Allom* Workers, *English ones* my *Author* must mean, are most devoutly cursed one certain Day in the Year as follows.

By the Authority of God Almighty, Father, Son, and Holy Ghost; and of the Holy Canons; and of the immaculate Virgin Mary, the Mother and Patroness of our Saviour; and of all the Celestial Virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims, and Seraphims; and of all the Holy Patriarchs,
and

and Prophets ; and of all the Apostles and Evangelists ; and of the Holy Innocents, who in Sight of the Holy Lamb, are found worthy to sing the new Song ; of the Holy Martyrs, and Holy Confessors ; and of the Holy Virgins ; and of all the Saints ; and together with all the Holy and Elect of God ; we *excommunicate* and *anathematize* this *Thief*, or this *Malefactor N.* And from the Thresholds of the Holy Church of God Almighty, we sequester him, that he may be tormented, dispos'd, and deliver'd over with Dathan and Abiram, and with those who say unto the Lord God, *depart from us, we desire not to know thy Ways.* And as Fire is quenched with Water, so let the Light of him be put out for evermore, unless it shall repent him, and he make Satisfaction. *Amen.*

May God the Father who created Man, curse him. May the Son who suffer'd for us, curse him. May the Holy Ghost who was given for us in Baptism, curse him. May the Holy Cross, which Christ for our Salvation triumphing over, ascended, curse him. May the Holy and Eternal Virgin Mary, Mother of God, curse him. May St. Michael, the Advocate of Holy Souls, curse him. May St. John the Chief Forerunner and Baptist of Christ, curse him. May St. Peter, St. Paul, and St. Andrew, and all other Christ's Apostles, together with the rest of his Disciples, and four Evangelists, curse him. May the Holy
and

and wonderful Company of Martyrs and Confessors, who by their Holy Works are found pleasing to God, curse him. May the holy Choir of the holy Virgins, who for the Honour of Christ have despis'd the Things of the World, curse him. May all the Saints, who from the beginning of the World to Everlasting Ages, are found to be the Beloved of God, curse him. May the Heaven and Earth, and all the Holy Things therein remaining, curse him. May he be curs'd wherever he be, whether in the House; or in the Field; or in the Highway; or in the Path; or in the Wood; or in the Water; or in the Church. May he be curs'd in Living; in Dying; in Eating; in Drinking; in being Hungry; in being Thirsty; in Fasting; in Sleeping; in Slumbering; in Waking; in Walking; in Standing; in Sitting; in Lying; in Working; in Resting;—Here for *Decency's* Sake I substitute the *Original*, in the room of the Translation, ——— *mingendo, cacando*, and in Blood-letting. May he be curs'd in all the Powers of his Body. May he be curs'd within and without. May he be curs'd in the Hair of his Head. May he be curs'd in his Brain. May he be curs'd in the Crown of his Head; in his Temples; in his Forehead; in his Ears; in his Eyebrows; in his Cheeks; in his Jawbones; in his Nostrils; in his Foreteeth or Grinders; in his Lips; in his Throat; in his Shoulders; in

his Wrists ; in his Arms ; in his Hands ; in his Fingers ; in his Breast ; in his Heart ; and in all the interior Parts to the very Stomach ; in his Reins ; in his Groin ; in his Thighs ; in his Genitals ; in his Hips ; in his Knees ; in his Legs ; in his Feet ; in his Joints ; and in his Nails. May he be curs'd in the whole Structure of his Members. From the Crown of his Head to the Sole of his Foot, may there be no Soundness in him. May the Son of the Living God, with all the Glory of his Majesty, curse him ; and may Heaven with all the Powers that move therein, rise against him to damn him, unless he shall repent and make full Satisfaction. *Amen. Amen. So be it. (a)*

This Excommunication, *Mutatis Mutandis*, is to be apply'd to one or more, or to any other Occasion, as well as that recited above. Here we have a flagrant Instance of the Spirit of the *Catholic Church of Rome*, and I wish there be any better Spirit that reigns in your *Friend's Catholic Church at Manchester*. Even our present *gracious Sovereign*, whom may God long preserve ! is every Year excommunicated at *Rome*, in the famous *Bulla Cænæ*. It is withal therein ordain'd, that *Catholics*, that is Believers of *your*, or of *your Friend's* Complexion, shall not be obliged to *attempt de-throning* him, till the Assistance of a *French*

T Power

(a) *Spelm. Gloss. p. 206.*

Power gives them a Prospect of Success in the *Enterprize*: But if they should make any *Volunteer* Attempt, and miscarry, their Zeal shall be adjudg'd Meritorious; and those who fall a Sacrifice to it, shall be *enroll'd* as *Martyrs*, that suffer'd in a glorious Cause. 'Twas probably this, that tempted your late unhappy *Manchester* Friends, when executed for their Treasons, to *ape* the Character of *Martyrs*: And this likewise accounts for the *Religious* Honours since paid them; for why may not *You* worship *them*, as the Inhabitants of *Goa* do *Apes*, who build *Pagods* or *Temples*, in which to serve them. (a) Upon closing the Recital of the above truly *Catholic* Bull, a Cannon is discharged, at which, it is said, the more Superstitious, blind and bigotted *Papists* believe, all the *Heretics* of the Earth tremble! (b)

And now we are at *Goa*, a Learned *Writer* gives us a *recent* Illustration in an Instance he met with there, of that Spirit we have been just describing. A *Priest*, a *Catholic* one you may be sure, came to buy Fish in the Market, and finding none left, he demanded a *Gentleman's* Bargain who had just bought some before. The *Gentleman* civilly excus'd himself, alledging that he had some *Friends* to dine with him that Day. Instead of admitting the
Propriety

(a) *Tavernier's Travels in India*, p. 77.

(b) *Bennet of Newcastle against Popery*, p. 20.

Propriety of the Apology, *God's Representative* gave him a Reprimand in very *scurrilous* Language; to which he replied with becoming Dignity and Spirit. Hereupon *God's Representative*, the Priest, let fly the Dart of *Excommunication*, which pierc'd so deeply, that besides the *Gentleman's* begging Pardon on his Knees before the *Archbishop*, it cost him above *seven Pounds Sterling*, to procure his Absolution, (a) and redeem himself from the Power of the *Devil*. — A good-natur'd and merciful Devil too! quoth *Pasquin*; that will relinquish his Rights, and release his Prisoners upon any *pecuniary* Considerations whatsoever! But I dare not dwell any longer upon this Subject, lest I should wrestle down upon myself, this very Sentence I have been exposing, and provoke your *Catholic Friend*, in his great *Catholicism*, to deal out his *holy Curses* like his *Sacraments*, by *Wholesale*; by the *Dozen* against me!

I could easily point numberless more *Absurdities* and *Superstitions*, that abound in your *Friend's New Gospel*. I could give you not a few Specimens only, but a *large Muster Roll* of the Magical Forces he employs, to wage War with the *Devil*. I could lead you through the whole of his *Church Discipline*: Shew you what *Part* of the *Year* you are to pray *standing*, if you would have God to *bear your Prayers*;

T 2

ers ;

(a) *Hamilton's Voyage to the East-Indies*, p. 253.

ers: (a) And what *Part* of the *Year* you are to pray *kneeling*, if you expect Heaven to be *propitious*. But I need not instruct *You* in these Things. 'Tis presum'd *You* must be *properly* instructed in them already! And what has been already offer'd, is more than sufficient to convince my *Protestant Readers*, should the Revolution long meditated by your *Friends*, take Place; what kind of *Religious Principles* must take Place with it. With *New Governors* we must have *New Gospels*, and *New Gods*: And as to *Civil Affairs*, we must have *all our Old Taxes*, and *ten thousand New ones* besides them.

The *Lands* alienated to the *Crown* at the Reformation, must likewise revert to the *Church*. How else should we be able to feed and support Swarms of *hungry Priests*, of your *Friend's* Complexion? Swarms of *Exorcist-Devil-driving Ecclesiastics*, that demand your Money, not with *Pistols* levell'd at your *Breast*, but with *Anathema's* levell'd at your *Conscience*, and let you know what you *are to expect*, if you do not believe, that *the more you give them the better*. What a happy Exchange would it be! I do not mean for you *Sir*, but
for

(a) Cat. p. 60.

Die Dominico Jejunium *Nefas* ducimus, vel de *Geniculis* adorare; eadem Immunitate a Die Paschæ in Pentecosten usq; gaudemus. *Tertull. de Corona Militis. c. 3.* as quoted by *La Cerdà* in his *Adversaria Sacra* p. 31.

for *rational, consistent Protestants*, to barter away their *Estates* and their *Senses*, for *Old Wives Fables*, and *New Gospel Revelations*? — But as much *Fanatic* as I am, 'tis hop'd by this Time you are convinc'd, that I have no great Fondness for *either* ! Of all Frauds, there are none so enormous as devout Frauds; of all Cheats and Impostures, your sanctify'd ones are the most dangerous, as well as the most accomplish'd. Know you not *Sir*, that what those who practise Slight of Hand, call *Hocus Pocus*, is nothing else but a Corruption of the Words *Hoc est Corpus meum*, made use of by the *Papists*, when they pretend to *transubstantiate* Bread and Wine into the Body and Blood of *Christ* ? So justly contemptuous has the Church of *Rome* render'd herself, by her *Legerdemain* Practices and Pretensions ! If your *Friend* the *Catechist* has done the same, let him not blame others for pouring *Contempt* on his Principles, but let him blame those Principles that justify and deserve it. To paint a Monster in his proper Colours and full Proportions, is a sure Way to expose him !

Religion, and the *Religion* of *Jesus Christ* in particular, is a plain, easy, and intelligible Thing ; adapted not only to the Taste of *Priests*, *Philosophers*, and *Poets*, but to the lowest Capacity. 'Tis plain and uniform, like the *Coat* which *Jesus* wore. It derives a nobler Lustre from its own *Native Simplicity*, than all the
Airs

Airs belonging to *Superstitious Grimace*, or *Theatrical Pageantry* can give it. Indeed *Religion* doth not, cannot consist in *Rites* and *Modes*, or any pretended *Orthodoxy* of Opinion, but in *Rectitude* of Life and Manners; in *Purity* of Conversation, and the *Adornment* of our Nature. Supposing that the Worship of *Saints* or *Angels*, the Consecration of rotten *Bones*, or the Blessing of *old Clouts* and *Rags*, were no *Part* of your, or of your *Friend* the *Catechist's* Religion; would your *Reverence* for the Deity be *diminish'd*? Would the Springs of Benevolence be *impaired* thereby? Or would the Contempt of such *devout Farce* and *sanctified Fopperies*, contribute in the least to wound social Affections?

Is living upon *Vegetables*, not from *philosophical* but from *superstitious* Motives, a Token of Divine Grace? Must he be an *Enemy* to God, who is a *Friend* to *English* Beef and Mutton? Must he *bate* his *Neighbour* who doth not *bate* Fowl or Venison? Or must he be a *bad* Man who eats a good *Flesh* Dinner? These *Sir* are the Principles, if I am rightly instructed, that prevail among some of your *Friends*; and these are Principles — but I forbear. To argue coolly with an *Enthusiast*, is generally as little to the Purpose, as it would be to read Lectures of *Philosophy* to a Man in a *Fever*.

As

As it appears from the Language of our *Catechist*, that there are no Treasures too great, or too gross for those *Church Cormorants*, his *Priests* to devour, for the *more* they *swallow* the *better*; so it seems there are no Principles either in *Church* or *State* so absurd, but *you* and your *Nonjuring* and *Jacobite* Brethren can digest them. Sometime ago, I had the Honour to converse with a *Gentleman* of your *Catholic Friend's* Complexion. To shew his great Skill in *Politics* and *Jockeyship*, he very *gravely* assur'd me, that our Breed of *Horses* in this Kingdom, was as much degenerated as our *Morals*, and that we had rear'd no *Good ones* since the *Revolution*. I could not on this Occasion forbear imagining, that my new Acquaintance had been pupil'd by Mr. *Addison's* Foxhunter; one of whose political Maxims it was, that there had been no *Good Weather* since the *Revolution*. (a) You'll imagine, my Curiosity would prompt me, to learn upon what Grounds he advanced so extraordinary a Proposition; and Reasons he had for it too; as good ones no Doubt as any he could have assigned, for setting up his *Idol-Knight-Adventurer* on the *British* Throne! The *Papists* are prohibited by Law, from keeping *Horses* of Value; and they, *poor unhappy Gentlemen*, whose Misfortunes our very *Horses* and our *Country* groan under to this

(a) *Freeholder* Number 22.

this Day! were the only Graziers that could preserve or improve our Breed. To reason with Persons of this Stamp, is to talk to the Winds. Their Zeal is as *blind* and *undistinguishing*, but *more raging* and *boisterous*.

Amidst our late national Distractions, the *Nonjurors*, considered as an *Ecclesiastical Sect*, and their faithful *Friends* and *Allies* that call themselves *Church of England Nonjurors*, have been treated with great *Tenderness*. This, instead of inspiring them with Sentiments of *Gratitude*, the natural Effect of such Treatment upon *generous* Minds, has fill'd them with *disdainful* Insult and Triumph. They have upon all Occasions, enjoy'd the Protection of those *Laws* which they *daily trample* upon, and of that *Government* which they *daily insult*. And I am very far from envying them any Privileges they enjoy, or any Liberty they can plead for, but the Liberty of — cutting their Neighbours *Throats*, and making a *free* People — a Nation of *Slaves*. The least Sense of *Gratitude*, *Generosity* and *Honour*, would be a strong Tie upon them, to preserve at least an *external* Shew of Decorum, towards that Government, and that Government's Friends, which protects them. *Ingratitude* wears that *black* and *monstrous* Complexion, that an *antient Lawgiver* look'd upon it to be too aggravated a Crime, for human Nature to perpetrate; which was the Reason assigned, why he enacted no

8

Laws

Laws to proscribe or punish it. (a) But the *antient Persians* who had not the same *romantic* Ideas of the *Perfection* of human Nature, considered Ingratitude as a Crime against the State, and decreed it to be *punishable* by the Civil Magistrate. Those who were convicted of it, were adjudged destitute of all Regards to their Friends, their Parents, their Country, and to the Gods; and as such, were punished with *peculiar* Severity and Rigour. (b) Perhaps Sir, you would greatly resent it, should I in Allusion to the above, charge the *Nonjuring* and *Jacobite* Faction, with being destitute of all Regards to their *Friends*, their *Parents*, their *Country*, and to the *Gods*. However, it would give every Lover of *Protestantism* and *Liberty* true Pleasure, to see that Faction convince Mankind, that such a Charge is not properly supported. Gratitude, Generosity, and Honour, are Plants that will not thrive in every Soil. In *Nonjuring* and *Jacobite* Soils, they seldom or never flourish.

Herodotus tells us, that the *Scythians* having made an Expedition to *Asia*, which prov'd of long Continuance; their Slaves in their Absence invaded their Beds, and upon their Return, resolutely took up Arms against their Lords and Masters. Their Rencounters were attended with various Successes. At length one of the

U

Scythian

(a) *Lycurgus*.

(b) Vid. *Xenoph. Op.*

Scythian Lords alledg'd, it would be scandalous to wage War with *Slaves* upon *equal* Terms, and propos'd that they should be attack'd with those *Whips* and *Scourges* wherewith they formerly chastis'd them. The Scheme took Place, and succeeded. They who had made a vigorous Defence against *warlike* Instruments and Weapons, fled in Confusion before those Badges of Servility, whose Smart they had been used to feel. Our *Tribes* of *Disaffection* cannot pretend that *They* are *enslav'd*, unless it be by their *own Vices*. Their great Grievance is, that they are not suffer'd to *enslave others*, so as to enrich themselves upon the *Wreck* and *Ruins* of their Country! The only *Whips* and *Scourges* known to our Constitution are, the Inflictions of Justice, temper'd with *Sovereign Mildness*. But as to our *Nonjuring* and *Jacobite Slaves*, *Slaves* to the *Slave* of *France* and *Rome*, tho' they *dread* not, yet do they not righteously *deserve* the same *contemptuous* Punishment with their *Fellow-Traitors* the *Scythian* Slaves? Should *France's* Dupe become *Britain's* King, 'tis not our Wives only, that must be ravish'd from us: No, we must be robb'd of every Property; of our Estates; our Consciences; our Laws; our Liberties; and even our *Lives* too; which indeed are not worth preserving, when our Liberties are once become the Prey of lustful Tyranny, and are devour'd by the *savage Jaws* of Oppression. But whatever these

Men

Men *deserve*, they *enjoy* that Protection which they have no grateful Sense of, and which it would be well for their Country, if they had but the Hearts and Honesty to improve. These *Sir* are the Men, that by their *secret* Conspiracies, and *open* Factions, clog and embarrass the Measures of the Administration; render it necessary to *increase* the National Expence to *countermine* their destructive Schemes; and then rail most floridly against those Taxes and Debts which *themselves only*, have occasion'd. They do all that they can to *debauch* and *corrupt* the Age, by their wicked Principles, and then introduce a Spirit of *Political Methodism*, and *howl* lamentably over our *Political* Corruptions! They first do all that they can to *ruin* us, and then cry aloud and spare not to complain, that we are an *undone* and *ruin'd* People! Heavens preserve the Land from being set on a *Flame* by such *State Incendiaries* as these! Heavens preserve us from falling a Sacrifice to such *State Crocodiles*, if I may be allow'd the Metaphor, that *weep* over their Country, whilst they eagerly labour to *devour* it!

I am not insensible of its having been the *Cant Language* of your *Friends*, that to charge *Jacobites* and *Nonjurors* with Disaffection to the present Government, or with any Seditious Practices, is mere Party Rant and Ribaldry. The *Manchester Jacobites* and *Nonjurors* in particular, are upon all Occasions represented as

the *most loyal* Subjects in the Kingdom ; —
 next in Loyalty be sure to those whose Blood
 say you, (I venture to translate your *Asterisks*
 into *Frenchify'd English*,) (a) was *unjustly* shed,
 for being engag'd in the late Rebellion. But
 Metals are known by their Weight ; Trees by
 their Fruits ; and Men by their Actions : If
 you are the *loyal* People you represent your-
 selves to be, whence happens it that there has
 been such a Flush of Joy discover'd by *Your*
Friends, I will not say for the taking of *Bergen*,
 — that was a grand Affair ! — but for a
little Seditious Priest, by Virtue of the Act of
Indemnity, escaping that Justice which was
 upon the *Wing* to pursue him ? Whence was
 it that the *Bells* rung on the Occasion, for
 Days together ? Was it not by Way of grate-
 ful *Te Deum*, for the *great* and — *unde-*
served Deliverance ? Whence is it that this,
 shall I call him *Reverend*, Teacher of *Babes*,
 has such Numbers of his young Fry, as I
 am inform'd he has, clad in the *Livery* of
 Rebellion ? Is it not to convince the World,
 that there is no Heresy in *Scotch Plaid*, when
 wore only as a Badge of *Romish* Superstition ?
 It must be so, unless you can believe, and
 believe it who can ! that *Plaid* Politics and
 Popery

(a) Alluding to these Lines in the Epistle to a Friend.

—— Not Content with Blood.

Justly perhaps, perhaps, ***** shed,

(Do thou determine Judge of Quick and Dead.)

Popery are this *Gentleman's* Averſion? Whence is it that your *Ladies* diſarm themſelves of that native Softneſs, that *refines* and *conſecrates* all their other Attractions, and diſtinguiſh themſelves by *Party Dreſs* and *Rage*, in a Nation where there are no *Slaves* by Conqueſt, but ſuch as are *Theirs*; and no *Chains* but thoſe of *Love* and *Devotion* to their Charms? Can it be imagin'd they would purſue ſuch a Courſe were they properly apprized, that the *Small-Pox* itſelf, ſeldom proves ſo *fatal* and *unpropitious*, as the *ſour* and *malignant* Principles of *Jacobiſm* do to a *ſweet* and *lovely* Face! Whence is it too, that the *Military Gentlemen* at *Manchester* have been ſo loudly *exclaim'd* againſt; as if frowning upon *Jacobite* Faction, was an Inroad upon the Conſtitution, and an Act of *Treapon* againſt the State? If your *Friends* of the Faction have Virtue enough to make a Bluſh, let Them bluſh when They are aſk'd, Whence is it that That *Fountain* of Science the public Library at *Manchester*, is *poiſon'd* with the very Dreggs of Party Spirit; equally unfriendly to the Spread of Knowledge, and to the generous and noble Views of the Founder? Whence is it that the Shelves groan under the Weight of *Carte's* political Romances, and that even *Deacon's* humble *Divinity-Lumber*, is preserv'd there, tho' preserv'd no where elſe, whiſt *Rapin*, alas poor *Rapin*! has either been refus'd Admittance within thoſe learned Walls, or

if

if once admitted, has since suffer'd solemn Ex-
pulsion ! Is this Brand of Infamy fix'd on thee
Rapin, on the Score of thy Country, or of thy
Religion ? Is it thy being a *Frenchman* ; rather
is it not thy being a *French Protestant*, that
has procur'd either a Sentence of Banishment,
or a Sentence of Exclusion to be pronounc'd
against Thee ? Comfort thyself however with
this ; Thou shalt live among the *Xenophons*, the
Livys, and the *Cæsars* of Antiquity, whilst the
Cartes, *Deacons*, and the dying Speeches of the
Carlisle or *Culloden* Martyrs, shall grace the
same Stalls, and unless Heaven in Vengeance
establish *Popery* in the Land ! shall perish in
the same Obscurity ! Should *Popery* ascend the
Throne, then indeed Sovereign Darkness, like
That of *Milton's* Hell (a) would become *visible*
in our Hemisphere, and the dying Speeches of
the *Carlisle* and *Culloden* Martyrs, *Carte's* *poli-*
tical, and *Deacon's* *Divinity-Romances*, would,
if I may pursue the same bold Figure, form a
Constellation and shine together.

From all This one would be tempted to sus-
pect that when your Friends assume the Cha-
racter of good *Englishmen* and *Protestants*, they
do *Sir*, but awkwardly mimic their MASTER-
TOOL, and attempt to *hide Themselves behind*
their own Faces ! What ! shall They be call'd
Englishmen

(a) ——— From those Flames,
No Light, but rather Darkness visible.

Para. lost, B. 1st.

Englishmen or *Protestants* who would impose on us a Yoke of eternal Bondage, who would assist the *Roman Pontiff* once more to trample under Foot the *British* Lion; and who under the venerable Name of *Religion*, would introduce a Medley of worldly Policy, *Catholic-Church* Craft, and Superstition, black as the Regions from whence it sprung; and if one may urge the Authority of the great Lord *Bacon* in the Case, worse in its Effects than Atheism. (a) No, Sir, Fools and Flies only, are to be caught with such *Cobweb-Nets* and Pretensions. You undoubtedly know, and 'tis fit that every *Briton* should know the same, for must not every *Briton* be alarm'd at the Discovery! that your *Manchester* Friends, *well-affected* ones be sure! have been carrying on a secret Correspondence with *Rome*, in order to rivet her Chains on *British* Necks, and establish the Worship of her *Puppet-Shew* Gods in *Britain*. This has appear'd from a very extraordinary Letter, found among the Papers of one of the *Fellows* of the *Manchester* Collegiate Church, lately deceased: Tho' the particular Contents of None but This have transpir'd, many more Papers of the like Tendency, are acknowledg'd to have been found on the same Occasion. This Letter had no Supercription; and who would imagine that so dangerous a Correspondence should, where there were any private
Ways

(a) *Bacon's* Essays.

Ways of Conveyance? But it was dated at *Rome, October 1746*, which was some Time after the Extinction of the late Rebellion, and was wrote by your most *holy Father the Pope's* Direction, and subscrib'd *Obrian*. It abounded with Compliments, and Expressions of Condolence; but the Purport of the Whole was, as follows. " That his *Holiness* was very sensible of the Sufferings and Distresses of his *Manchester* Friends, was well pleased with the Zeal and Services of" his *Partizans* among " the *Manchester* Clergy, but could by " no Means admit of a Schism in the Church." 'Tis but a Piece of Justice due to some worthy Gentlemen amongst the *Manchester* Clergy, to observe, that they merit a very different Character from this, and that in a Time of public Danger, the Time of Virtue's Test, they distinguish'd themselves as much by their Zeal and Steadiness in Defence of Protestantism and their Country, as others did, by an *affected* Neutrality and Indifference. How far this Neutrality was sincere, appears, as well as from other Instances, in the Notoriety of the Fact above. The Whole is so indisputably attested, that I am persuaded even your *own Friends*, as far as in them lies, think it more prudent to stifle the Affair, than to dispute it. — But it is not to be suppress'd or stifled. Every Tongue talks of it, and every *Protestant* Ear that hears it, tingles. A Compromise with *Rome* the Letter

evidently refers to. (a) The Terms of Accommodation which your *Friends* proposed, not being specified; what they were, we are left to conjecture. If we may judge from the *Catechist's* Scheme, probably, They were such as These, ——— That your *mitred* Friends, (for we'll suppose Them all in Reward of their Zeal, adorn'd with the *Titles*, if not bless'd with the *Revenues* of Bishops) would allow his *Holiness* the Precedence to Themselves in Point of Dignity and Honour; in Case He, in Return, would acknowledge Them as his *Equals* in all Jurisdiction and Power, and suffer Them to divide *even Shares* with Him, in the Spoils of his Catholic Church Tyrannies and Triumphs! *Cæteris paribus*, the Right Hand of Honour they'd yield Him. (b)

X

A

(a) It seems something of the same Kind was proposed in 1723, between the *Greek* Church and some of the *Nonjuring* Churches in *England*, as we are told by one of the *Scouts* of that Party.

Layman's Apology, p. 3.

(b) It is certain that the Bishop of *Rome*, whom we now call the Pope, has always been look'd upon as the first in Honour of all the Bishops, because He governs the Church of *Rome*, which is the first of all Churches in Honour, and because He is the Successor not only of *St. Paul* — but of *St. Peter* too, who was the first of the Apostles in Rank and Order, and so established by *Jesus Christ*. But as notwithstanding That, *St. Peter* neither had nor exercis'd any Power or Jurisdiction over the other Apostles, but may rather be compar'd to the Prolocutor of the Convocation, or the Speaker of the House of Commons, to the Lord President of the Council, or (to descend lower) to the Foreman of a Jury, so neither has the Pope, by Divine Right, any Jurisdiction over the Bishops of the Christian Church, for — every Bishop is ——— independent. ———

Cat. p. 142.

A kind and gracious Concession ! But what shall be done to adjust this Competitorship and Rivalship for Power ? “ His *Holiness* can by no Means admit of a Schism in the Church,” and your Friend, *God’s Representative, Prime Steward of his Revenues, and chief Master of his Household*, can by no Means submit to any Thing less, than being as holy as his *Holiness*, as infallible as *Infallibility*, and as Catholic a Bishop at *Manchester*, as *Benedict the Fourteenth* is at *Rome*. But what must the Rest of your Friends be ? Will They *humbly* condescend to be a College of Cardinals ? Rather will not the whole *Junto* aspire to be so many Ecclesiastical Sovereigns, and transplant *Paraguay* into *Britain* ! Ye venerable Governors of our *British* Protestant Churches ; Ye Guardians of our Religion and Liberties ; Ye Protestants of every Degree and Distinction, see what Schemes are forming to enslave you ! But, blessed be God for it, These Schemes are form’d only by a low Herd, remarkable indeed ! but remarkable only, for their Ignorance, their Perjuries, their Zeal for exorbitant *Church Power* and the *Fathers* ; for being equally a *Reproach* both to their *Order* and to their *Country* !

And now upon the Whole *Sir*, I appeal and ask, are these, and ten thousand more Instances I could mention, Characteristics of Loyalty to a *Protestant* Prince and State ? For Shame *Sir*, let such *Jesuitical* Chicanery be no more

more in Fashion among you ; at least let it be in Fashion no more, till you succeed in getting that *Religion* which *approves* of, and *recommends* it, establish'd. Accept a Word of Advice. It doth not pretend to *Infallibility*, but may have *its Use*. In Case of *another Rebellion*, it may *crown* you with a Crown of *Martyrdom*, and what would you have more? My Advice is this. — *Be honest*. Let those never pretend to be Members of a *Protestant Church* who labour to undermine her *sacred Foundations*. Throw off the *Mask*, that sits so *awkwardly* upon your Faces. Appear to be, — what you are. If you cannot poison with your *Breath*, try what your *Pens* can do. And if the *Bluntness* of your *Pens* be unpropitious to your Cause, have Recourse to the *Edge* of your *Swords*. Instead of sacrificing *Ink*, be ready to sacrifice your *Blood* in the Service. Set up the Banners of *Rome* and *Rebellion*, and animate your *Friends* to join you. Tell your *Jacobite Brethren*, that it is their *indispensible Duty* to take up Arms in Vindication of those *pretended Rights* they have most *solemnly* abjur'd ! Tell them that Boys are to be gull'd with *Bawbles*, and that *bearded Boys* are to be gull'd with *Oaths*. (a) Tell them they can never expect any good Days, till we have our *Laws* written in *French*, and our *Prayers* in *Latin*. Tell them that if *Popery*

(a) *Plut. in Vit. Lyfand.*

takes Place, it will be your *peculiar* Privilege to *pray* without *Understanding*, to *obey* without *Reason*, and *believe* without *Sense*; that you'll be allow'd to practise what both King *James* and King *Charles the First* of *blessed* Memory, endeavoured to establish in vain, — *Carding* and *Dancing* on *Sundays*. Tell them that the Devotion of our *reformed* Churches, is a dead, dull, and spiritless Devotion; but that the *Puppet-Shew* Worship of *Rome* is all Life! all Spirit and Action! Tell them that this *holy Catholic Church*, has a *Custom-House* for Sin, and that the *Rates* are *fix'd*, for which you may commit all Manner of *Wickedness*, without *doing wickedly*. Tell them that *Popery* once established in the Land, will bring in innumerable Blessings in her Train — that even her sacred Reliques, consisting of *rotten Rags*, and *rotten Bones*, so immensely valuable to all good *Catholics*! will be more than an Equivalent for the Debts of the Nation; and if those should be *spung'd off*, will be in *Value*, tho' not in *Kind*, more than an adequate Compensation for them! Tell them, that *Popery* will be so far from darkening our Understandings, that it will *illuminate* the whole Land; — our Streets as well as our Temples, by the infinite Number of *sacred* Candles and Tapers, made use of in it's solemn Prayers and Processions! Tell them, that the Priests of *Rome* will swap *Salvation* for ready *Rhino*; that in the *Mother*

Church

Church of Rome the most *abandon'd* Sinners are canoniz'd for the most *distinguish'd* Saints; and that Heaven can *escape* none, who are rich enough to *Traffic* for, or wicked enough to *Merit* it. Tell the *Devotees* of your *Faction*, that they, good Men! may *devoutly fast* upon the most *delicate* Fish and Oyl, whilst your *low-bred Protestants* are glad to *feast* upon infinitely *less delicate* Morsels! Tell them, that the *Highland Target* is the Shield of the *Faithful*; that the *Scotch Plaid* is the *Garment* of Righteousness and Salvation; that to be executed for Treasons is the *narrow Way* that leadeth to Life, tho' considering how many of *Your Friends* have been traversing its By-Paths, 'tis strange, and methinks 'tis pity too, no more of them have found it! Tell them, that *Popery*, instead of *impoverishing* and *ruining* the State, as *Fanatics* pretend it would, will make our Fields more *fruitful*, by manuring them with *Protestant* Blood. Tell them, that if once the *Catholic* Faith of *Rome* becomes establish'd in our Land, we need not idly lavish away Money and Time, in purchasing and in reading of Bibles. — Tell them, that the *Bible* has a *black Mark* set upon it in the Council of *Trent's* expurgatory Index, as one of those Books, (wicked and Heretical ones no doubt,) that all good *Catholics* should refrain from reading of. — Tell them, that whoever is convicted of reading, or harbouring a

Bible

Bible in his *House*, without a special License obtain'd for that Purpose, which Licenses are granted only to *staunch* and *orthodox* Believers ; — is pronounc'd by Decree of Council, for ever incapable of all the Benefits of Absolution ! — Tell them, that always worshipping of one Deity, like always eating of one Dish, must clog the Moral Appetite, and disgust a delicate Taste ; that to guard against such Inconveniences, you have in the Churches of *Rome*, as *many* Image Gods as their are Worshipers ! and that in their solemn Devotions, every Man bows before the Shrine of that Divinity he likes best ; be it that which engages his *Mistress* to look kind, or that which renders *Heaven* propitious ! — Tell them, how happy those *Popish* States, where they have *no Merchandize*, but that of Souls ! Where they are not over-stock'd with Inhabitants, and consequently where there is no Danger, if there be no *Heretics* to devour, of Men's eating up one another ! Exemplify this in the *Ecclesiastical* States of *Italy*. — Tell them that tho' *Meagreness* overspreads those Countries whose delightful Vales are naturally rich and fertile, yet as a Counterballance to this, you are sure to meet in their Temples with whole Crowds of *fat* and *buxom* Gods ! Tell them, as to these States, as *Petronius* says of *Greece*, that under any peculiar Exigency, you may sooner find out in them, a *God* than a *Man*

to help you! Tell them, that poor *Britain* may inherit the same, nay, greater Blessings than these, if *Britain's* Rebel Sons, — the Friends of Liberty and King *GEORGE*, would but *apostatize* into Grace, and put your R-y-l Master in Possession of a *Maintenance* and a *Throne*! And tell them, — but my Patience fails me; apply to your good Friend the *Catechist*, and he'll assist you in telling them ten thousand good Things more!

Every Man who is a *sincere* and *steddy* Friend to the Laws, and Liberties of his Country will confess, that the Security of *Protestants* is their Union, their Union their Strength, and their Strength their Glory. When the old *Britons* were divided among themselves, *Cæsar* came and decided the Controversy, by a Conquest of them all. A neighbouring *Commonwealth* that from resuming a *Consistency* of Character, we hope may once more become formidable to *your Friends*, has, if I mistake not, a Bundle of Arrows ty'd up closely together, for a Device in her Arms, to signify that the Unanimity of a People is the true Source of their Greatness. This you are well appriz'd of, and whence but from this proceeds it, that *You* and *Your Confederates*, the Devotees and *Pensionaries* of *France* and *Rome*, industriously endeavour to play off one Party of *Protestants* against another, to raise Distrusts, and foment Jealousies among them; to represent *Separatists* from the
Church

Church, as engag'd in a Conspiracy to overturn it ; to spread *false* and *scandalous* Alarms among the *Populace* that the *Church is in Danger* ! Are not these Methods pursued with a View to *exasperate* and *inflame* Mens Minds against the *present* Government, to discipline and train them up for *another* Rebellion ! *Divide et Impera* is your Maxim ; first divide *Protestants*, and next destroy them ! But we trust Sir, that Heaven which has so *oft baffled* your Projects and *blasted* your Designs, will continue to *baffle* and *blast* them still, and write C U L L O D E N upon Them all ! We trust that the *Protestant* Blood which has been shed in our Land by *savage* and *rapacious* Hands, will be a *Cement* that will bind all *Protestants* more firmly together, against any future Attempts of those who are so far from being glutted with the Blood they shed, or sick with the Disappointment they have met with, that Disappointment doth but whet their Rage, and tho' they made themselves *drunk* with *Protestant* Blood, yet still thirst for more ! But whilst you are plotting the Destruction of *others*, take Heed you do not court your *own* : Whilst you are erecting in your Imaginations, Racks, Gallows, and Gibbets to *convert* or to *chastise* *Heretics* with, remember the Fate of *Haman*.

Putting the Case, which yet cannot be admitted as *Fact*, that the *Jacobite* Faction had some plausible Provocation to cherish a Spirit of Rage and Rancour against any Party of *Protes-*
8
tants

tants whatsoever ; yet were not these Men *Enemies* to *Protestantism* itself, as well as to *Protestant Dissenters*, a Sense of *common Danger*, would unite the most divided Parties in one *common Interest*, and allay little Differences rather than exasperate and inflame them. The Prospect of the Stake and the Faggot united *Ridley* and *Hooper*, who were irreconcilable before. The Flame that threatned to consume their Bodies, purg'd away the Dross of their Zeal, and render'd it more refin'd and noble ! Amongst the old *Romans* it was an inviolable Maxim, *Donare Inimicitias Reipublicæ*, to sacrifice all private Animosities and Contentions to the Glory and Happiness of their Country : And were our *Church of England Jacobites* sincere Friends to that *Church* whose Name they prostitute and blaspheme, would they not aspire after the *Patriotism* of an old Roman, and sacrifice every *Interest*, or every *Passion* that stood in Competition with Love of the Public, and with Zeal for the public Good ? — They undoubtedly would. But the Truth is, — 'tis that *Catholic Church* they would establish, that has no *Salvation* for any, but those who are within her own Pale. *Catholic* has been the Cry of their *Leaders* ; and since the *Doctōr's* Catechism has been publish'd, the Cry of their *Mob* has been the same. They are no longer a *Nonjuring* or *Jacobite Mob* they tell you ; No ! they are all *Catholics*, a truly *Catholic Rabble*.

By this Time 'tis expected that you'll renew your Charge against me, and swear by the *Blood* of the *Rabble Martyrs*, that has been *unjustly* shed, that I am a *low-bred Fellow* with a Vengeance. *Low-bred!* that is as clear as that — the young *Cardinal* (a) is a good *Protestant*, as plain as — the Doctrine of *Transubstantiation*. Be it so. 'Tis more than I shall say of you. *You* are *high-bred*, it is acknowledged. Bred in the Maxims of that City, seated on the seven Hills; bred in the high Places where *spiritual Wickedness* reigns, in the Temples of Bigotry and Superstition! *Lowbred!* Bravely scorn Sir, to have any Thing low about you, but your *Wit* and your *Poetry*. Those are *low, extremely low* be sure! (b) These remind me of *William Prynne*, I ask Pardon for comparing you to a *fanatical* Scribbler, who in Reward of his *Disloyalty*, had his *Ears* as closely clipp'd as his Muse's Wings. I would not insinuate, I do not mean that the *Comparison* should hold good
throughout

(a) One of the *Pretender's* Sons lately made a *Cardinal*.

(b) The following Specimens of our Author's Prose-verse, will justify the Observation above.

But among them who never wish'd him Harm. 29.

I am surpriz'd at one of his good Sense. 41

How was it possible to think of them. 269

Of Happiness, all Hope of being blest. 18

throughout. But his Poetry, as painted in the *Dunciad*, runs in *smooth* and *harmonious* Strains like yours.

————— one lately did not fear,
 With the Muse's Leave to plant Verse here :
 But it produced such base rough crabbed Hedge--
 --Rhymes as e'en set the Hearers Teeth on Edge:
 Written by *William Prynne*, Esqui-re the,
 Year of our Lord sixteen hundred thirty three ;
 Brave *Jersey* Muse, and he's for his high Style,
 Call'd to this Day the *Homer* of our Isle.

Many different Cities *disputed* the Honour of having given Birth to the old blind *Grecian* Bard. But Oh ! *Manchester*, *undisputed*, *unrival'd* be *thy* Glory, who hast a modern *Homer*, a *Ballad-maker* of thy own, whose Merit shall shine in the *Pastry Cook's*, and the *Annals* of Fame till — *minc'd Pyes* and *Jellies* shall be no more. The *Pythian* Oracle of old deliver'd its oracular Answers in Rhyme, and it seems in such crabbed Hedge-Rhyme as yours. This tempted some to charge the Oracle with Imposture, inasmuch that there could be no *Divinity* in Dulness. *Serapion* replies, The Badness must lie in your Taste, and not in the Poetry. Recourse is not to be had to human Tests, in judging of divine Compositions. (a) Nothing can be bad, that a good Spirit inspires.

(a) *Plut. de Pyth. Orac.* p. 396.

Now Sir, as you are a warm Advocate for *immediate Revelations* and *extraordinary Gifts* being still the Heritage of the *Faithful*; when your *Doggrel* Inspiration is blasphem'd for the future, cannot You persuade your Friends to renounce their Understandings, and defend it upon the same Principles as *Serapion* did the Oracle of *Apollo*? You surely can. However, Shall I nevertheless recommend to you Sir, for the further Promotion and Establishment of your *Poetical* Glory, a Machine that is now contriving by a very *ingenious* Friend of mine, wherewith to make Verses by the Dozen. It may be greatly useful to relieve Poverty of *Measures* and *Invention*, in different Classes of Writers; from your *Courant*, *three half-penny* Wits, up, I should rather say *down*, as they *sink* in proportion to their *Size*, to your *Quarto Twelve-penny* Poetaster. By Reason of the *vast Erudition* requir'd to perfect such a Machine, and its still *vaster Importance*, He intends to solicit an *Act of Parliament*, to secure to himself the sole Right of vending it for 21 Years. I have somewhere met with a *Precedent*, for an Act of this Nature: (a) The only good Act, you'll possibly say, that has taken Place since the *Revolution*. This will be confess'd as *valid*, by those who look upon all the *Hanover-Succession*

(a) See an Act of Parliament 15th of *Geo. II.* to secure to *John Byrom*, A. M. and F. R. S. the sole Right of teaching his Short-Hand for the Term of 21 Years.

Succession Acts, to be only so many Acts of *Usurpation*.

But the *most unpardonable* Crime that I have been guilty of, remains last to be consider'd ; a Crime that is big with all others. 'Tis not Sedition, Sacrilege, Perjury, Murder, or Rebellion, but a Crime *blacker* than them all ; — I have *rag'd* for Loyalty. And is not this the worst kind of *Treason* ? A *Complication* of *Treasons* ? *Ten thousand Treasons* in one ? To be chargeable with it, is to be *low-bred* indeed ! This is as demonstrable as the *Clown's Syllogism* in the *Comic Poet* : — “ Thou art “ *damn'd* for not being at Court : — If thou “ never wast at Court, thou never sawest good “ Manners ; then thy Manners must be wicked ; and Wickedness is Sin ; and Sin Damnation. Thou art in a *parlous* Case *Shepherd*.” Rage *against* the Government, that *protects* you ; that is *Patriotism* : Rage for a *Royal Martyr*, that upon *Nonjuring* Principles could be no *Christian*, and consequently no *Christian Martyr*, because he wanted *Christian Baptism*, (a) (which we have been oft told by *Your Friends*, *Presbyterian* Baptism is not ;) — This is *pure Orthodoxy* ; Rage for *France* and *France's* Pension-Tool, the *Young Pretender* in

(a) King *Charles* the First, was born at *Dumferling*, in *Scotland*, and baptized by a *Presbyterian* Minister of that Country.

in my *low-bred* Style; but the Prince R-y-l in *Yours*; that is, *Love* of our Country. But to *rage* for Loyalty to a *Protestant* Government, the Tongue that can be guilty of it, deserves to be cut out. And yet after all, if one may whisper you a *Secret*; methinks, 'tis at least as *defensible* and *consistent* a Part, to *rage* for Loyalty, as 'tis to *plunder* Mens Properties for the *Restoration* of *invaded* Rights, to *take up Arms* for *Nonresistance*; and *rebel* for *Passive Obedience*.

Thus Sir, *low-bred* as I am, I have presum'd to intrude without Leave, and without Ceremony, into your Company: You'll therefore think it high Time for me to withdraw, and dismiss you from so ungrateful an Attendance; and I think so too. Whenever you set about to *rhyme Sedition* again, the Publick has a Right to demand your *Name*. — This Demand you'll readily comply with, unless *You* would approve yourself to be, what I could tell you who — *takes* you to be, — a *Rebel* in *Masquerade*! Permit *Me* in particular, to call upon you, to *challenge* you, to *father* your Intellectual *Brats*, and not turn them adrift like a *Bastard Race* that dare not confess their *Parentage*. The *Assassin* that *stabs* and *murders* Reputations in the *Dark*, who knows but by Degrees he may commence a *Felton*, or a *Ravilliac*? If you do me *further Honour*, as I am in Expectance you will; I shall be glad to return

turn it in all *faithful* and *becoming* Homage. In the mean Time, I kiss your Hand, with as much Devotion, as I would his *Holiness's* *sacred and infallible Toe* ; for Infallibility, like the *Schoolman's* Soul, is, *Totum in Toto, et Totum in qualibet Parte* ; and am,

S I R,

Your very humble,

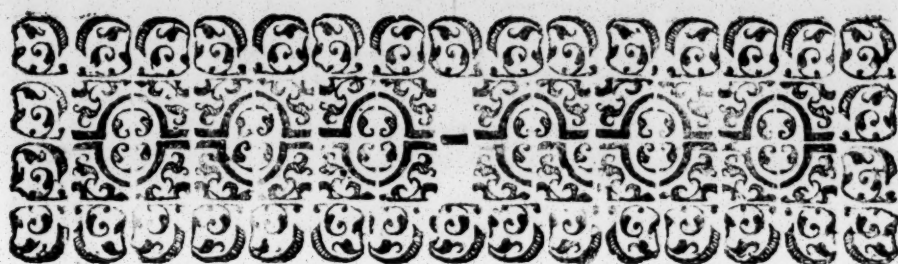
J. OWEN.

P. S. Whenever the *Gentleman* mention'd in the Preface to this Letter, convinces the World, that He supports the same uniform political Character in all Companies and Places as He doth at *Manchester*, and as *He* can tell — who — did at *Bologne* or *Avignon*, the Charge of his changing Sides as his *Company* or *Interest* changes, shall be publicly retracted.

F I N I S.

ERRATA.

Page		Line	read
49		24	Plenty
72		14	Lawyers
94		22	Track
164		29	it's after in
37	<i>Margin</i>	2	cujusdam
39	<i>Marg.</i>	3	Ceremonias
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138	<i>Marg.</i>	after movit a	Comma instead of a
		full Point.	



T H E I N D E X

	Page.
A BSOLUTION. —————	113
Adamites. —————	19
<i>Ann</i> , (Queen)'s Bounty. —————	130
<i>Anthony</i> , (St)'s Ghost. —————	105
Balm of Gilead. —————	82
Baptism. —————	95
— its Importance. —————	96
— <i>Deacon's</i> Inconsistencies about it. —————	96
— who to administer it. —————	97 98
— God the Father of the baptiz'd only. —————	95
Baptismal Rites. —————	65 73
Bible, a black Mark set on it. —————	165
<i>Biscayans</i> admit no Priests without Concubines. —————	108
Blood of Rebels unjustly shed. —————	156
<i>Brammines</i> , their Catholicism. —————	28
Bulla Cænæ. —————	145
Bulls, 500 Bales of them. —————	20
<i>Bunyan's</i> Writings a Specimen of the Fathers. —————	35
<i>Byrom's</i> Phœbe and Colin. —————	5
— a Whig abroad. —————	5
— a Jacobite at <i>Manchester</i> . —————	5
— one of <i>Deacon's</i> Miniōns. —————	6
Celibacy of the Clergy. —————	103
<i>Charles the First</i> , no Christian upon Jacobite Principles. —————	173
— promoted Diversions on Sundays. —————	164
Chrism, how to make. —————	82
Church, (<i>Deacon's</i>) absurd Definition of it. —————	44 45
— Commands of it. —————	127
— no Salvation out of it. —————	36
Z	Cl.--ys--n's

<i>Cl--ty--n's</i> praying for the Pretender.	29
— and <i>Coppock</i> .	119
— Acquitted by the Indemnity Act.	156
Confession, Account of it.	109
— Symbol af it.	112
Conjuration, holy one.	64
<i>Deacon's</i> Skull Worship.	4
— Bulky Catechism.	20
— Myftic Divinity.	93
— Orders, how many in his Church.	98
— Whether he has gone thro' them all?	100
— Claims the fame Power as the <i>Pope</i> .	161
— Deaconesses, Angels of his Churches.	100
Dead, Feasting upon them.	124
— Prayers for them.	119
— when to be us'd.	124
Devil's-Bit.	83
Devil fir'd away.	49
— and Highlander,	50
— led by the Nose.	51
— which Way we must renounce him.	65
<i>Dodwell's</i> absurd Notions.	94
Due Benevolence.	86
<i>Dunstan's</i> Advice to a Lady.	105
— Miracle to discountenance Marriage.	103
East, Symbol of Paradise.	65
— Bowing towards it consider'd.	70
Excommunication.	136
— of the <i>Druids</i> .	137
— Form of One.	143
— Occasions thereof.	139
— absolv'd after Death.	145
— Posthumous.	148
Exorcism.	48
— Ceremonies attending it.	65
— of Jesuits.	56
— of Oyl.	81
— of Rats.	63
— of Tartars.	61
— establish'd by the Council of Carthage.	62
Fanatics and Fanaticism.	16 17
— <i>German</i> ones.	16
— Freethinker's Account of them.	17
— of Jacobites.	30
— of <i>Hick's</i> .	24
Fathers.	33
	Fire,

The INDEX.

iii

Fire, holy.	51
Funeral Ceremonies..	126
Goa, Apes worshipped there.	146
— Conduct of a <i>Catholic</i> Priest there.	146
Heretics, <i>Lateran</i> Decree against them.	47
Hottentots, <i>British</i> ones.	10
Hocus Pocus.	149
Horses, bad Breed of them.	151
Jesus Christ, (Picture of)	74
Impregnations, essential ones.	89
Ingratitude, Laws against it.	153
Kiss of Peace.	73
— Neighbour's Wife.	76
Lightfoot.	123
Loretto (Miracle of)	43
Manchester Jacobites (Advice to)	163
— would divide Protestants.	167
— Library, <i>Carte</i> and <i>Deacon</i> in it, but not <i>Rapin</i> .	157
— What Nonjurors there in 1688?	41
— Correspondence with <i>Rome</i> .	159
— The <i>Pope's</i> good Opinion of some of their Clergy.	160
— some loyal ones there.	160
MASTER TOOL's Principles.	159
— his Poetry.	170
— what Act of Parliament allow'd valid by him.	172
— procur'd an Absolution.	13
Matrimony like Silver.	102
Nonresidences unlawful.	120
Oyl, holy.	70
— Efficacy of it.	84
— Anointing with it, an antient Practice.	84
— What Parts anointed.	87
— <i>Chardin's</i> Account of it.	71
— Sold.	72
— Disputes about it.	72
— Women anointed <i>super Umbilicum</i> .	87
Origen, made an Eunuch.	36
Paradise, its Situation.	66
Paraguay, Settlement of the <i>Jesuits</i> there.	133
Pegu, the Devil worshipped there.	135
Pope consecrates Vice.	91
Priests, uninterrupted Succession of.	118
— Concubine.	88
— their Titles.	98
— more you give them the better.	129
— blessing of Wedding Sheets.	108
Priests,	

Priests, their good Intention necessary to a Sacrament.	115
<i>Pythian</i> Oracle.	171
Reliques their Efficacy.	60
Ritus Imblocandi.	139
<i>Romans</i> antient, Friends to their Country.	169
<i>Regulus</i> Attilius.	114
<i>Sacheverel's</i> Paralell Lines.	13
Sacraments by the Dozen.	48
— What they are ?	101
— Washing of Feet one.	101
— Whether all the Orders of the Church are such ?	99
— Types of them.	75
— Selling of them.	72
Scorpion, a Cure for its Wound.	112
<i>Scythian</i> Slaves.	153
Symbol Worship.	69
Ten a Number of Perfection.	132
Three, playing on that Number.	76
Tradition, a Simile apply'd to it.	41
— Gospel of.	32
— those curs'd who reject it.	39
Tythes, Arguments for them.	131
Transubstantiation, Emblem of.	75
Trinity represented by the Letter m.	77
Unction, Extreme.	86
Water, holy.	91
West Symbol of the Devil.	65
Widowhood, wedded.	86
Woman, when a Prostitute.	107





T H E
Sighs, Groans, Tears, and
Lamentations,
O F T H E
CHILDREN of ISRAEL.



FROM a Perusal of the *weekly Papers*, before; and since the Repeal of the Bill for naturalizing the Children of *Israel*, I have often admir'd that those unhappy People, have found so many Enemies, and so few Advocates, in a Nation as strongly Tinctured with *Judaism* as *Israel* itself; if not in point of *Profession*, yet most certainly so, in point of *Practice*! And as the real character of Particular persons, as well as a Community, is best known by action; it is the design of the following *Pages*, by this *Test*, to try the difference betwixt a *Nominal Jew*, and a *Professed Orthodox son of the Church*!

The

The Author humbly presumes, the use he has made of some of the sentiments, and thoughts of a well known Writer, is sufficiently Apologiz'd for, in the following Lines.

If what the *Eastern Sage* aver's be true,
 —Beneath the *Sun*, not any thing is new,
 Whate'er the Law of God, or Man enjoyns,
 We know the *Prelate* writes, the *Priest* purloins;
 Some only vamp, some as they find 'em take 'em,
 Some borrow *Creeds*, and others wisely make 'em.

'Tis surely too great a Presumption, for People in a low Sphere of Life, on every Occasion to censure the Conduct of their Superiors; yet how often do we find exclamations, and aspersions thrown upon the *Legislator* in General, by People whose service is never esteem'd of any Value to their *Representatives*, for more than *two Months*, during the Space of *seven Years*.

Is it reasonable to believe that the *Gentlemen* that pass'd the *Bill*, did not (in a clear and convincing Light,) see the Advantages that the Nation, and Society would reap by it; and how far it might be conducive to *particular Interests*, both in *Church* and *State*? 'Tis paying them no very agreeable Compliment to suppose otherwise! More especially so, if we consider the *Spiritual* Gentlemen as well as the *Temporal*, were engag'd
 in

in promoting it; how far any other of our neighbouring *Nations* may have conform'd to these Principles I can't say: But our very good Friend and Ally *Lewis* the Fifteenth, and your *Reverend Brethren* of *France*, to whose Politeness, both in *Religion* and *Morals* we are so much oblig'd, must certainly as well as many of *you*, come under the Denomination of *Israelites*; this will appear Demonstrable, to any one who considers the humane, and benevolent Manner, in which that *Monarch*, his most *Christian Majesty*, is treating some of his *presuming*, and *refractory* Subjects.

It can surely *Gentlemen*, be no reproach to any of your *Order*, that have exerted themselves either for, or against the *Bill*, to be esteem'd and look'd upon as *Rabbins* of our Holy *Religion*; and notwithstanding the unhappy *Repeal* of it, be view'd by Mankind in the same favourable Point of Light, with regard to the *Church*, as our *Father Abraham* was to the *Israelitish Nation*: that is to say, the *Fathers* of the *Faithful*: And if any one of you *more particularly* Merits such Character, why may he not in a more modern *Phrase*, be styl'd the *Bishop of the Jews*!

And had the *Stumbling Block* been more effectually remov'd, what might we not have expected from you our *Reverend Brethren*!

thren! Sincerity surely in your addresses to Heaven! When in your Prayers, you beseech God for *Jews, Turks, and Infidels*; and out of your great Complaisance, are pleas'd to prefer us to the antient *Arabian Prophet*! Nor, is it possible for any one that is acquainted with that kind, disinterested, benevolent Disposition, so visible in your *whole Order*, to imagine that you would cast us wholly upon the Care of Heaven, without using every necessary Means, that might contribute to facilitate our Passage thither; and prevent your own Prayers from wearing the Appearance of those *Courtiers*, whose respect for their Friends is most obvious in their very great Desires of getting rid of their Importunities!

I own indeed, you have been represented in a different Light by some of our modern Writers, but these must certainly be either *Deists*, or *Infidels*, who compare the Benevolence of a Vicegerent of Heaven, with the Prayer of *John Dee*, (viz.)

God bless me *John Dee*,
 And my Wife *Joan Dee*,
 And our Children *Three*,
 No more good Lord I ask of Thee!

The World and you *Gentlemen*, must certainly be sensible we have long been groaning under a heavy Oppression; and, tho' it may

may be consistent with the Principles of our Religion, to suffer certain *Mutilations* of the *Flesh*, yet surely we ought from no consideration, either Human, or Divine, to continue to suffer a *civil Circumcision*, by being cut off from the Service of our Country, both in *Church* and *State*! As we look upon ourselves equally capable to many of the *uncircumcised Patriots* of the present Age, tho' we have not yet been overloaded with the Royal Bounties, which might possibly have been discharg'd with equal Fidelity.

Our steady Adherence to our Principles, can never reflect the least dishonour on our Religion; for tho' we admit *Bread* and *Wine* are necessary to be eat, and drank, with our *Paschal Lamb*, the Scruples of our Consciences are such, as will never admit us to be *occasional Conformists*, not even to qualify us for the highest Post, in his Majesty's civil List! For tho' you Gentlemen have obtained a *Bill of Exclusion*, we scorn the Meanness of an *Altar qualification*!

But if in future Time it should so happen, that we should be tempted to Act from contrary Principles; — what should we do more than *Christians*, and *Churchmen* have done before us! — Have not you long ago seiz'd upon the Priviledges and Immunities of the Children of *Israel*? What's become of our national Property the *Ten Com-*
B
mandments,

mandments, have not you metamorphos'd, and broke them into a thousand Pieces; disguis'd them in party Colours, and hung them up with *Moses*, *Aaron*, and his *Bells*, at those Communion Tables from whence we, to whom they were Originally granted, are Excluded? And not Content with this, have you not laid claim to the Promise, made to our *Father Abraham*, and to great Part of the *Old-Testament* itself, to serve purposes that the *jewish* Legislator never intended? —our *Urim* and *Thummim* are now no more! And what's worse than all, our *Tythes* are sequester'd, and apply'd to purposes for which they were not originally intended!

Our *Priests* are now, no more with honour Crown'd,
—No smoaking *Tenths*, are on our Tables found!

I presume *Reverend Brethren*, there is few Gentlemen of your Order, that have effrontery sufficient to claim by *Jure Divino*, as there happens not to be one Line in the *New-Testament*, directly for the Payment of *Tythes* in kind! And those Texts that you have often laid hold on to amuse the Vulgar, such as *Math. viii. ii. iii. and iv. Luke, the xviii. and xii. and* several others, have been sufficiently Answer'd over and over again, to the full Satisfaction of every Man of common Sense: From whence it plainly appears, you can have no claim to them, but from the
jewish

jewish Law, under which none were to have *Tythes*, but the *Priests* and *Levites*: Whence then all this application, this fondness for extending the Power and Authority of your *Church*, at the Expence of us *Israelites*? Can any Man in his Senses, suppose you are more friends to the Gospel *distinctly consider'd*, than we the Children of *Israel* now are, or heretofore have been?

How many *jewish Synagogues*, have been Erected in this, and Neighbouring Nations, within these few Years; that have been distinguish'd by nothing but a different Name from ours in *Bury-Street*, and *Dukes-Place*? Was not the *Itineary Incendiary* who some Years ago display'd the *Fire and Faggot Banner*, through great part of this Realm, *High-Priest* of *St. Sepulchre's*? Was not there a *Sanhedrim* of Rabbi's conven'd at *Edinburgh* to extirpate the *Hereses* of a certain *Professor* there; as well as to establish the Faith of such as were staunchly *Orthodox*? Nay, was not one of the Honestest and Best, (tho' perhaps mistaken) Men, in the Kingdom expell'd out of a great House at *Cambridge*, because the *visual Nerves* of his Eyes would not admit him to view Objects in the same Point of Light, they were seen by some of his *Chimerical* and *Superstitious* Neighbours? — a most worthy Gentleman, of great Learning and Modesty, who did Honour to his Profession in the City of

Exeter, was another flagrant Instance of this kind; as well as one in the City of *Dublin*, whom the *Sanhedrim* there consign'd to the *Regions of Darknefs*, as the only Best, and shortest Way of confuting all his Arguments against *judaism*!

'Tis not long ago *Gentlemen*, since one of your learned *Doctors* made a strange bustle in the World about *Heresie*, and *Hereticks*; but this I apprehend was *Heresie* against *Church Power*, and *Authority*: For I never once heard of an *Inquisition* being set up against any of the *Heresies* of the *Flesh*; such as *Swearing*, *Whoring*, *Drunkenness*, &c. These are seldom made the Objects of your pious Zeal, any farther than is consistent with the Interest of a *Spiritual-Court*; but when they are, I believe all the World will do you the Justice to say you pay some regard to the Apostles Rule, who says the *Servants of the Lord must not strive, but be gentle to all Men in meekness, instructing those that oppose themselves, &c. &c.* But if the *Heresie* is pointed against *yourselves*, or the *Church*, your method of proceeding is generally guided by your Passions, and your secular Interests, not by any dictates of Christianity; for *Heresie* against *Truth* and *Morality* is seldom attended with the fatal Consequence of shaking the Designs of *Power* and *Interest*; and therefore must be preferable

able to the Rules of Faith laid down in a Scripture Revelation.

Give me leave farther to ask you *Reverend Gentlemen*, is it not from *Moses* you derive both your *Mitres*, and your *Revenues*; your *Priest-hood*, and all your most valuable *Emoluments*? You must be sensible, *Jesus Christ* was a *Lay-Man*, therefore you could not derive your Pedigree from him: But consequently it must come from the House of *Aaron*: And I appeal to your own Conscience, whether your *whole Order* don't make more advantage from the five Books of our Legislator *Moses*, than from the four *Evangeliſts*: Or even from all the Books of the *New-Testament*?

Some few of you indeed, *ſeem* to profeſs a Belief in *Jesus Christ*, for what purpoſes I need not ſay; but 'tis my humble Opinion, if ſuch profeſſion procur'd you no *Commendams*, no *Biſhopricks*, no *Deanaries*, no *fat Livings*, no *Purple Clothing*, nor *Lawn Sleeves*, you'd believe as little in him, as any *Jews* in the Universe: I fancy, the Words of the *Centurian* on another Occaſion, are very applicable to the Circumſtances of the *Chriſtian Priest-hood*:—*He loved our Nation, and has built us a Synagogue.*

How

How many *Gentlemen*, of the Rights and Ceremonies of your Church, are founded upon *jewish* Principles? From whence arise your profound *Bows*, and Adorations to the Altar, and towards the *East*? — Your passionate Zeal for *Church Power*, and Authority? — Your Healths to the *Church*? — The Confusion, and *wet Curses* bestow'd upon all its suppos'd Enemies: — The Penal Laws so long Supported in favour of your *Hierarchy*, not only against us *Jews*, but against all your fellow *Christians*, whose Principles differ from your own: I appeal to your whole *Order*, how far this is consistent with the Professions you make of believing in *Jesus*: Who you may remember told you, *Salvation was of the Jews*: I never could understand, that he endeavour'd to instill *Hatred*, *Enmity*, or a *bad Spirit*, into the Minds of any of his Followers; nor to raise an eternal War against the *jewish* People themselves, who you tell us *Crucified* him: nor, from the little acquaintance I have of his Writings, and History, could I ever find that he was the *Author*, or by any Means the Propagator of a Certain very remarkable *cursing Creed*, or of a set of *Articles*, *Injunctions*, and *Canons*, that not only you yourselves must *swallow*, but that there's a Necessity for the rest of Mankind to believe, without ever being able to understand, or comprehend a single Syllable of them: Though 'tis the Opinion of all the
World,

World, that you are no ways oblig'd to the *Israelitish Nation*, or to any of our *Laws*, for these *Iniquitous Inconsistences*; but must rather place them to the Account of *Heathenism*, or *Pagan Idolatry*.

Surely you can't forget the Charge of your own *Messiah* to his *Apostles*, when he says, *go not into the Way of the Gentiles, but go rather to the lost Sheep of the House of Israel*; But you say we are a Set of *Unbelievers*, abandon'd Wretches, dispers'd to all the Corners of the Earth for our *Infidelity*: Whether the one half of your *Order* are *Believers*, or *Infidels*, will best appear from your *Practice*, and the Influence such practice has, upon the rising Generation!

I could repeat a Variety of *Promises*, made to our Nation, from the *Old and New-Testament*, which I am certain neither you, nor any of your *Order* can lay any just Claim to, tho' you treat us *as the Outcasts of the Earth*, and tell us our *Priests* not only persecuted you as *Christians*, but brought on the Persecution and Death of your *Messiah* himself: we are very sensible, that *Priestcraft* has as often destroy'd the *Innocent* as seduc'd the *Ignorant*, without either *Star-chamber*, or *Convocation*; but admitting our *Priests* near two-thousand Years ago, to be as much *Priests* as you would make them, has not the whole Race of your *Priests* behav'd them-

themselves when in Power as *Priests* always do ; by fining, imprisoning, and persecuting all that oppos'd their Avarice and Ambitious Views? Have you not, both by your preaching, and conversation, instigated ignorant and unthinking *Mobs*, to abuse, rob, plunder, and ruin your Neighbours ; and exacted those Barbarities that are shocking to human Nature? And all this in the Name of the *Lord*, the most high *God*! Pray, *Gentlemen* make our case your own, and see whether you can't find as honest *Priests* amongst the *Jews*, as among Persons of your own *Order* and *Profession*, or as your reformer *John Calvin*, who caus'd *Servetus* to be *Burn'd* for not being Orthodox to his Principles, by the same Rule, have not we the same right to *Burn* you for not being so to ours? As I imagine you'll readily admit, our *Law* (which your *Priests* are daily purloining from us,) was exhibited, long before your *Gospel*! And tho' you tax our Ancestors with shedding *innocent Blood*, I hope you'll admit according to your own Evidence that they did it *ignorantly*? And I think even *Caiaphas* himself, acted with much more decency, and Humanity, than some *Christian Priests* have done, when he said it was better *That one Man should perish, rather than the whole People*! Pray what plea did your great Patron of Christianity *Archbishop Laud* urge, in favour of his Conduct towards Mr. *Prynne*, Mr. *Burton*, and Mr. *Bastwick*? *Caiaphas*, urg'd his plea as

a Sort of Necessity, and I believe there's very few of your *Christian Priests* that would not concur with him, if they had the least Reason to believe their *Hierarchy* in danger! And tho' this might appear a plausible Deception, out of the Mouth of a *jewish High Priest*, to impose upon the Populace, have not other *High Priests* made havock of Mankind, by their cruelty, ambition, and imposture, for ages past, in a thousand Instances?

But to divert you from screwing up the Muscles of your Faces like a certain old Prelatical *Brother* at the other End of the Town.—It happen'd not long ago, that one of your *Reverend Ecclesiasticks* in a Thirtieth of January *Sermon* making an Attempt to wash the *Blackamore* white, had the Misfortune to get the Story of the *Marquis of Antrim* by the Tail; but there happening to be some knotty Facts that would by no Means submit to the *Doctor's* solutions, a *Gentleman* present that was much better acquainted with that pious Kings conduct in the Affair, smiling several times at the *Preacher's* ignorance, and stupidity, rais'd his Spleen to such a Degree, that he was no sooner out of his *Pulpit*, but he applies to the *Church-Warden* of the *Parish*, to present him in the *Ecclesiastical-Court*, for disturbing the Peace of his *Congregation*, &c. &c. The *Gentleman* (from whose Mouth I had

C

the

the Story) had soon Notice of it, and being over a Glass with some of his Friends, a humorous Fellow in the Company took it into his Head to give the *Church-Warden* his Instructions in the Six following Lines :

—Whate'er's the Event
 Master *Turner*, Present
 The *Blockhead* that sneer'd at my *Sermon*,
 Nor forget *Robin Dawes*,
 Who preverteth the *Laws*,
 By kissing his own *Cousin-German*.

The Parson finding he was to be the Object of Burlesque, 'tis suppos'd had the Wisdom to drop the Persecution, as my Friend never heard any more of it.

I fancy the World would be greatly oblig'd to the *Reverend Doctor*, as he's a Dealer in Politicks if he would give us a Comment in his next thirtieth of January *Sermon*, on that notable Piece of History, related by your late dignified *Brother Mr. Archdeacon Echard*, in his *History of England*, I mean that of *Oliver Cromwell* and the *Devil* in the Wood, in which if I mistake not he tells us, that *Oliver* insisted on having the *Government* (if not the *Crown*) of *England* for the Term of fourteen Years, but the *Devil* being a little Obstinate would by no Means grant him a Lease for more than seven, at the End of which Time he
 gravely

gravely Remarks——that the Wind blew,
 ——and that there was a very great Storm,
 ——and that old *Noll* died, &c. &c.—
 From whence I presume we are to believe that
 the *Devil* took him away in a *Whirlwind*.

Had old *Noll* been a *Priest*,
 And the Story prov'd true,
 For once we might say,
 That the *Dee'l* had his due.

This *Gentleman* would do well to inform us, from whom the *Devil* obtain'd the Power of disposing of Crowns and Kingdoms! That being a particular Circumstance that Mr. *Archdeacon* forgot.

As one of the evil Consequences of the *Bill* not being *repeal'd*, you are pleas'd to tell us, by the *Jews* being admitted to purchase Lands, &c, the Presentation of Livings must consequently come into our Hands, to the Destruction and Ruin of *Christianity* and the *Gospel*.——But hold *Gentlemen*, there's a certain Qualification necessary before we are to be admitted into *Holy Orders*.——Now I appeal to yourselves, whether you think there's a *Jew* in the Universe, tho' he may, like some of you, have acquir'd a supple Conscience, or an occasional Faith, that would dare to qualifie himself by believing something that no *Christian* or *Jew* in the World ever did or

can comprehend, and what you yourselves never yet could agree in: I can't indeed say how far a *Christian Faith* may extend, but I'll answer for all the *Jews* under the Cope of Heaven; and tho' you accuse us with being a faithless Set of People, pray where's the Faith of one Half of the People of *England*, that have the Assurance not only to disbelieve, but ridicule and laugh at that known, that well attested stroaking Fact, related by the Learned and Sagacious Mr. *Cart* in his late History, with which a certain Family, whose original came from beyond the *Tweed*, has for many Generations past been endu'd with, and what a Number of stroaking Facts they have favour'd these Nations with I shall not take upon me to ennumerate, nor would I be so impolite as to include any of the *Gentlemen* of your *Order* amongst the Faithless and Unbelieving, for I am fully persuaded 'tis not in the Power of the King and Parliament (whom you must allow to be the Head of your *Church*) to form or make any *Oaths* or *Articles of Faith*, provided always that they were necessary Stepping-Stones to preferment, but what would be receiv'd with due Deference and go glibly down with your whole *Order*.

If *Creeds* and *Articles* possess the *Heart*,
Prelatick Wisdom these will still impart;
 And tho' the Sense of *Ten* you can't define,
 Be

Be *Orthodox* to all the *Thirty Nine*!

—Features of *Orthodoxy*, oft are drawn
From *Gravity*, and *Sattin* tagg'd with *Lawn*!*

You must admit *Gentlemen*, if it should so happen that any of our *Brethren* should be admitted into *Holy Orders*, jumping over any of the aforesaid *Difficulties*, more especially if we are the *Mammonists* you have represented us. Our Law-giver *Moses* has furnish'd us with a good System of *Morals* for the Subject of our Discourses; and tho' a Country Parish, consisting of a Parcel of *Wife-acres*, might take it into their Heads to be out of humour for having a *Priest* impos'd upon them in opposition to their own whimsical Inclinations, we might preach to our Clerks if all the rest of the Congregation deserted us, and as we have more *Presidents* than one for this amongst yourselves, I hope we should be endu'd with the same Degrees of *Humility*, *Patience*, and *Forbearance* of those Pious Souls that have gone before us, as we could not perhaps easily be dismiss'd from some temporal as well as spiritual Properties, which might in some Degree support our drooping Spirits, and afford us an equivalent Consolation.

'Tis very surprizing my *Reverend Brethren*, that a Set of Men who call themselves

* *Vide*, a M. S. Poem, by the same Author, preparing for the Press.

selves the Successors of the *Apostles*, should
 take the Liberty they do, in abusing us *Jews*;
 and loading us with so many unreasonable
 Charges and Imputations! Surely you
 don't consider St. *Paul's* Declaration, when
 he says, *Brethren, my Heart's Desire and*
Prayer to God for Israel is, that they may
be Saved.—Here's Charity Gentlemen!
 Such as is seldom found under *Gowns, Cas-*
socks, or Lawn Sleeves!

Here I cannot well omit the learned Mr.
Locke's Paraphrase on a Part of one of St.
Paul's Epistles, that relates to us in a very
 particular Manner.

“ If *Abraham, Isaac, and Jacob*, from
 “ whom the *jewish* Nation had their Ori-
 “ ginals, were Holy, the Branches also that
 “ sprang from this Root are Holy. If then
 “ some of the natural Branches were bro-
 “ ken off, if some of the natural *Jews* of
 “ the flock of *David* were broken off and
 “ Rejected, and thou an *Heathen* of the
 “ *Wild Gentile race* wert taken in and
 “ *Ingrafted* into the Church of God in
 “ their room, and there partakest of the
 “ Blessings promised to *Abraham* and his
 “ seed, be not so *Conceited* of thyself as
 “ to shew any *Disrespect* to the *Jews*.
 “ If any such *vanity* possess thee, remem-
 “ ber that the Privilege which thou hast
 “ in

“ in being a *Christian* is derived to thee
 “ from the promise which was made to
 “ *Abraham* and his seed, but nothing ac-
 “ crues to *Abraham* or his seed from
 “ thee. ”

Here I presume it must appear to every candid Reader, that not only the *Law of Nature*, but the *Law of Christ*, entitles us to something more than the Protection of Society, and every impartial Eye must look upon it Barbarous, and Inhuman, for *Jews* to suffer any ill usage from *Christians*; as this is Demonstrably repugnant to *Christianity* itself.—Surely those that have robbed us of the *Covenant of Grace*, should have the Complaisance to leave us in the quiet Possession, of the *Rights of Nature*!

Give me leave to add *Gentlemen*, that we have never made free with your *Spiritual Properties*; but it's well known, you have frequently made bold with ours, and Adopted, and Metamorphos'd them to your own purposes, witness the *Psalms of David*, who was *King of Israel*! how many Languages have these been taught to speak, and to what purposes have they been adapted that their Author never intended, — even as though they had been *Hymns* of your own Composing! — have not you likewise made prize of all the *Blessings* of our Antient *Law*, and applyed all it's *Curses* to your own
Spiritual

Spiritual purposes! without ever Acknowledging them as our right, and property? in short, you have made as free with our *Songs, Hymns, Blessings and Cursings*, as tho' you were *Lords of the Mannor!* And is it reasonable you should share with us in our Antient Priviledges, and Emoluments, and we at the same time be debar'd, not only of national Indulgencies, but still remain incapable of becoming as useful Members in *Church and State* as (by our Connection with you) we should certainly be!

Surely *Gentlemen*, a red *Hood* might not only nearly resemble some of our original *Trappings*, but become us as well as *Crape* becomes a Christian; more especially one that is *Christianiz'd* at *Oxford*, and comes, like *Little John*, from serving of Colledge Broth to serve a Country *Curacy*, loaded with great Degrees of Pride, Insolence and Self-sufficiency! Here as it's become customary to *Interlard* with a *Tale*, I shall give you a pretty remarkable one, of one of your Brethren, whom for Distinctions sake we will call *Little John*.

I shall not attempt to trace the *Little Gentleman's* Pedigree, or enquire whether his Father kept a *Tap*, — whistl'd, or Gee-woo'd to *Dobbin* in a *Dung-cart!* — Or whether his Mother sold *Laces*, or *Gartering*; but must observe that John having obtain'd the place of a *Servitor* in
one

one of the Colledges, (if I mistake not, that of *brazen Nose*;) which place appears to me to be the same as that of an Alms-boy in another case, for there seems to be no difference between a *Fellow*, or *Scholar* on a *Colledge Foundation*, and an *Alms-boy* in an *Hospital*; as both are endow'd by Charitable Benefactions, for such as are unable to maintain themselves. Here my little *Monsieur* continued for some time, till he was so far acquainted with *Fustian* and *Pedantry* as to be able to chop Logick with the *Squire*, and Ogle my *Lady's Woman*; and having by the Interest of some of his Friends, obtain'd a Country *Curacy*, under a fat levitical Gentleman, that had swallow'd more *Living's* than his Stomach would digest, who by a too frequent recourse to the Bottle in order to promote concoction, had the Misfortune soon after the Arival of our little *Dominus Vobiscum*, to make a Voyage to the lower Regions. Here was a Circumstance that might have prov'd fatal to our little *Gentleman*, had not a Person of some Estate and Quality in the Neighbourhood, taken him into his House as a Sort of Tutor to his Son; *John*, with great alacrity went through the Drudgeries of the Family; bless'd the Meat with a tolerable good Grace, and had the Honour of sitting at the lower End of the Table, from whence he very decently remov'd with a *Bow*, as low as to

Spiritual purposes! without ever Acknowledging them as our right, and property? in short, you have made as free with our *Songs, Hymns, Blessings* and *Cursings*, as tho' you were *Lords* of the *Manner!* And is it reasonable you should share with us in our Antient Priviledges, and Emoluments, and we at the same time be debar'd, not only of national Indulgencies, but still remain incapable of becoming as useful Members in *Church* and *State* as (by our Connection with you) we should certainly be!

Surely *Gentlemen*, a red *Hood* might not only nearly resemble some of our original *Trappings*, but become us as well as *Crape* becomes a Christian; more especially one that is *Christianiz'd* at *Oxford*, and comes, like *Little John*, from serving of Colledge Broth to serve a Country *Curacy*, loaded with great Degrees of Pride, Insolence and Self-sufficiency! Here as it's become customary to *Interlard* with a *Tale*, I shall give you a pretty remarkable one, of one of your Brethren, whom for Distinctions sake we will call *Little John*.

I shall not attempt to trace the *Little Gentleman's* Pedigree, or enquire whether his Father kept a *Tap*, — whistl'd, or Gee-woo'd to *Dobbin* in a *Dung-cart!* — Or whether his Mother sold *Laces*, or *Gartering*; but must observe that John having obtain'd the place of a *Servitor* in
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the *Altar* at the coming in of the second Course.

In process of Time, *John* found Means of screwing himself into the good Graces of Mrs. *Abigail* my Lady's waiting Woman; and a Match being struck up [with the good liking of their Master and Lady,] they were tack'd together; and the first Living that fell in the Masters gift, was [according to a certain laudible Custom where the *Patron* had been beforehand with the *Chaplain*] bestow'd upon *John*; which though a tolerable good one, did not satisfy him. In a short Time up he comes for *London*, and upon some Interest that he had made, plies *Whitehall* without Intermission, Sunday itself not excepted; on which Morning at Ten, he never fail'd [together with a whole Herd of that Tribe who were in Town upon the like Hunt,] to be at *Man's Coffee-House*, to smooke away the remainder of that tedious Fore-noon, which others [not so well skill'd in the *Crape Divinity*] spent in the *Church*. At length his expectations were crown'd with Success, and [having duly capatiated himself] had another Living added to his former. Now, on goes the Scarf, and down goes my *Priest*, full fraught with Pride and Exultation!

His Thoughts now began to swell; and finding himself a Buttress Broader, he was determin'd

determin'd to raise himself a story Higher; in order to which, he now trudges to *Oxford*, and takes his Degree of Batchelor; and soon after of *Doctor* of *Divinity*; he is now able like many other of his wise *levitical Brethren*, to blow a *Rams-Horn* on the *Thirtieth* of *January*, loud enough to be heard from one end of the Parish to the other!

Sometime after this, Mr. S. and his Lady, and Mrs. *Abigail*, [our new *Doctress*,] being with others of the Neighbourhood at a Country Entertainment, *Madam S.* being the best Woman in the Company, and not imagining any Person there would have disputed Precedence with her; set herself by the *Mistress* of the House at the upper End of the Table, so that there was no room left for Mrs. *Abigail*, but at one of the Sides. Down she sits, but with a Stomach so full, that not one bit went into her Mouth; which the *Mistress* of the House taking Notice of, Mrs. *Abigail* set up a hideous Outcry, that her quality was injur'd; and read such a Lecture upon the Dignity of the *Clergy*, and especially of a *Doctor* of *Divinity*, [and consequently of his *Doxy*,] that the Lady was amaz'd, and the Company burst out into a loud Laughter. The Lady had wit enough, and plied Mrs. *Abigail* with such smart Repartees, that soon put her to silence; but the *Doctor* being

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present,

present, was so great a *Coxcomb* as to take up the Cudgels, and was encounter'd by a Gentleman of more Sense than himself, who drove the Business so home, that the *Doctor* was quite nonplus'd. However, this Contest spoil'd the intended Mirth, to the Disturbance of the whole Company; since which Mrs. *Abigail* hath declin'd all meetings where the Lady was to be, and intends to continue in this fullen Humour, till the Quality of a *Doctor* of *Divinity's* Wife is better understood.

I shall leave you Gentlemen to make what remarks, and observations you please; not only on this known Story, but on the Conduct and Behaviour of your *dignified Brother*, and his *Ecclesiastical Doxy*.

It may be farther observ'd, that as many of your Tribe when they leave *Oxford*, and like little John, pop into a tolerable *Curacy*, turn *Fortune-hunters*! It might not be amiss, if your Superior, in conjunction with the Church-Wardens of the Parish, were to order the following general Inscription, in large gold Letters fix'd up in some publick Part of the *Church*, where it might be visible to the whole Congregation; as by this Means, less of your Time might be taken up, and more Employ'd in your graver Studies; and there's no doubt to be made but that you'd soon have *Billet-Deaux*,
and

and proper *Applications* from the *fair Sex* ! and perhaps the whole *Parish* to chuse out of, by such as pay a due Veneration to your *Cloth* ! Tho' I think the *Ladies* generally give the Preference, to that of another colour; some of the Graver Mrs. *Abigail's* excepted.

A *Maid* or *Widow* five foot four,
Whose age don't much exceed a Score;
For fifteen hundred Pounds,——or more,
May have a *Priest*, to, ——read her 'ore !

I can't say *Gentlemen*, how you may relish this Advice from a *Jew*, but presume if it came from a dignified *Doctor* of your own *Church*; it might be receiv'd with due difference !

Pray tell me now *Gentlemen*, why a *long Visage*, and a *fallow Countenance*, might not, as well as any of the *little John's*, be dubb'd a *Doctor of Divinity*, and preach up *Sedition* in an *Orthodox Pulpit*, to as honourable Purposes, in any other Part of the Kingdom, as in *Dukes-Place* ?

Or, admitting the Fore-Parts of our *Flaxen Wiggs* were a little more extended on our Shoulders, why might not we make as graceful Figures in *Westminster-Hall*, as the rest of that honourable *Bench* ! Surely, none
will

will presume, or imagine, that *justice, honour,* and *equity*, are monopoliz'd by the *Gentlemen* of the *long Robe*! Then why may not, [at least, the Remains of it] be found in *Bury-Street*, under the *Sable Hue* of a *Rabbi* of *Israel*?

If a certain Nation beyond the *Tweed*, has its Members in the *House*: Why *Gentlemen*, may not *more* representatives from the *Land of Canaan* be admitted? For though the casting Vote is not at present much in our favour, we are not without expectations and hopes; and surely nothing can be more reasonable, than that those our Neighbours who have laid violent Hands on our *Covenant* should admit us into their *Kirks*, as we are ready to admit them into our *Synagogues*! If it should be objected that neither their *Kirks*, nor our *Synagogues*, would be sufficiently large, after such *Union*, to contain so great a Body of People; it would be easie to point out a useless *House* at the other *End* of the *Town*, that would answer that purpose; and as the Lease of it is now almost expir'd, the Proprietor would certainly not be displeas'd to see it well *tenanted*.

Don't your Politicks Gentlemen, coincide entirely with the *jewish* Institutions! Is it not from these that you *hew your Enemies to Pieces before the Lord*!—*That the Righteous*
are

are entitled to the whole Earth!—That you derive all your Zeal for God's service, and that all that are your Enemies must consequently be his! Are not these fundamental Doctrines, by which the Orthodox are distinguish'd from Hereticks?

I hope the late *learned* and *ingenious* Mr. *Whiston*, had not any *Bishop of the Jews* in View, when he made the following remarks upon that *Order of Gentleman*. *

“ And now having given some Account
 “ of several of our present *Bishops*, and al-
 “ most all of them *political Bishops* also,
 “ who spend so much of their Time, not
 “ in their own *Diocesses*, where they ought
 “ both to live and die, but in the Capital
 “ *City*, and in *Parliament*: It may be worth
 “ our while to take some Notice how little
 “ good they do there, either to *Learning*,
 “ *Morality*, or *Religion*; they being too
 “ well known to be little better than *Tools*
 “ of the Court, to merit better *Bishopricks*
 “ by voting as they are directed; which they
 “ seldom fail to do.”

I believe *Gentlemen*, you'll admit the Re-
 venues of the *spiritual* Prince, ought to bear
 a due Proportion to the Dignity of his Office!
 —That

* Mr. *Whiston's* Life, Vol. 1st. (Page, 275.)

——That his Property and Person are always to remain sacred and untouch'd!——That as he's God's *Vicegerent* on Earth, he's consequently not subject to the *secular* Power! ——That it would be the highest Sacrilege, and such as would merit even Damnation, to rob God, and the *Church*! That the *Priesthood* is as much Superior to the Laity, as Heaven is to Earth! ——That he who differs from him in Opinion, is a *Schismatick*, and liable to be *fin'd*, *imprison'd*, and *excommunicated*; unless by a submissive *Penitence*, he renders himself a fit Object of Pardon and Restoration: I appeal to the Learned of your *Order*, whether any Doctrines in the World, are more consistent with *judaism*! Then who pray, so fit to assert the Rights and Priviledges of the *Priesthood*, as a *Jew*? Is it to be suppos'd, that if we were employ'd by our Brethren the *Clergy*, to collect what they claim from the People by *divine Right*, that we should not be as faithful *Tytke-Gatherers*, as other Church Officers, employ'd in that sacred Service?

Should the *Convocation* be permitted to resume its authority, [as a Reward to some of its worthy *Members*, in faciliating the *Repeal* of the *Bill*] and thereby become terrors to all the Advocates for *liberty*, and *free-thinkers*; as well as to those pusillanimous Wretches, that can't comply with the
Orthodox

Orthodox Claims of the *Priesthood*, and entrust them with the Distribution of their *Temporals*, who have so long been endeavouring to exercise a Power in the disposal of all their *spiritual* Hopes, and Expectations! Should this happy Day, *Gentlemen*, once again dawn upon you, who so fit to be president of that *August Assembly*, as an *Israelite*: Under whose *legislative* Power you hold your most interesting and endearing *Claims*!

Nor should we be less useful Members, in the Exercise of all *Ecclesiastical* Authority, and in the *Jurisdiction* of those *Courts*, whose Business it is to take cognizance of every *Act* of *Hostility* against the *Clergy*, as well as to support their *Hierarchy*; a Court that has often attempted to raise its *spiritual Head* above that of the *Civil Magistrate*! And doubtless is by many of its Members, believ'd to be as much Superior as we can suppose *spirituals* to be to *temporals*! Who then my *Brethren*, so proper to make a *Proctor*, an *Apparator*, a *Sollicitour*, or even a *Judge*, where any spiritual Jurisdiction is to be exercis'd, as a *Jew*? If we could not *Circumcise* the Follies of Mankind, by the Assistance of you our *Brethren*, we should soon learn to *Circumcise* something that would be as useful to us; for tho' we have been charg'd with too great a Pas-

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sion for the Mammon of Unrighteousness, it's well known we can't make *Bricks* without *Straw*. Should it be necessary to impose *Pecuniary Mulcts* upon any Part of the *Community*, who so fit to assist you *Gentlemen* of the *Cassock* as your *Brethren*, the *Israelites*? For as a certain Author remarks.

When *Pecuniary Mulcts* into practice were brought,
And the People had Faith to believe what was taught,
Whoe'er would *atone* for his sinful Transgressions,
His *Mulct* must present, with his humble Confessions!
For the Man was esteem'd, both a *Fool* and a *Knave*,
Who believ'd that the *Priest*, had no Power to *Save*.

A very little practice *Gentlemen*, will make *Citations*, *Probates*, *Procurations*, and *Penances*, familiar to us! And as it will be our Interest, to support the Authority of the Court, we shall certainly never fail in that Part of our Duty.

Whene'er the *Wisdom* of the *Court* thinks meet,
We'll wrap the bold Offender in a *Sheet*!
In *Justice* still, proportion every *Curse*,
Not to the *Crime*, but to the Sinner's *Purse*!
But freely drop, the long impending *Suit*,
If once the *Fornicator* will Commute!
Nor need a *penetential*, Tear to flow,
—But to the grave *Vicegerent* here below.

If after all the wholesom *Discipline* of the *Church*, any of its Members should prove refractory,

refractory, stubborn, and irreclaimable; who so fit to consign them over to *Satan*, to pronounce their *Maranatha*, or to award the *Writ de Excommunicatio Capiendo*, as an *Israelite*? Or to exercise that *diocesan* Authority, which both *Heathens*, *Greeks*, and *Romans*, have in some degree borrow'd from *Moses's* Law; and which some more modern *Churches*, have so greatly refin'd, and improv'd upon.

For who so fit, to make the *Victim Bleed*,
As one of us?—an *Israelite* indeed!
Or who so fit, the *spiritual Sword* to draw,
As those who first, receiv'd the *antient Law*?

How great a Veneration is due to the *pious Memory*, and *Conduct*, of one of the *Wiseſt* and most learned *Princes* that ever adorn'd the *British Throne*! Who on Account of his sublime Wisdom, and profound Erudition, was honour'd with the Appellation of the *British Solomon*. This *Prince*, so highly detested the Growth of *Heresie*, that not contented with leaving the Suppression of it, to the ordinary Means of Persuasion, and to the People whose peculiar Province it is; condescended out of his Humanity and pious Care, to become himself the Instructor of the Ignorant, and unhappily deceiv'd; but finding all his learned Arguments, and acute reasoning Ineffectual

to convince their obstinate Hearts, he had recourse to the *Painful*, but the only Salutory and *never failing* Means of extirpating *Herese*, he cut off the *gangren'd* Part that he might preserve the rest Sound and Healthful; and consecrated to the *Flames* the *heretical* Bodies, of *Legate* and *Wightman*, in the *Forums* of *Litchfield*, and *Smithfield*! And render'd sacred *Smithfield*, still more venerable, by again honouring it with one of these *pious Sacrifices*.

To conclude this head *Gentlemen*, is there any People breathing, out of whose Mouths the *Athanasian Creed*, and some other *occasional Curses*, interspers'd through the *Christian* Common Prayer Book, will sound better, than out of the *Jews*?

I can't think my *Brethren*, but that we should be equally useful in the *State*, as well as in the *Church*? for what set of People could with a better Grace, collect his Majesty's Revenues arising from the *Excise*, on *Malt*, *Ale*, and other *Liquors*, or make a better Figure as *Commissioners*, or *Inspectors* than we *Jews*? Have not we as high Qualifications as many of our *Brethren* already in Office? Who, as well as great Numbers of *Brokers* on the *Exchange* and elsewhere, are to all intents and purposes as much *Jews* as we are! It
has

has been an old trite Scandal thrown upon us, *that we get what we can, and keep what we get*; don't all these sanctified *Jew-Christians*, both in *Church* and *State*, *Gentlemen*, do the same?

None I hope will deny, that we are in every Respect as fit to accompany the *Cloak* and *Mace*, to support his Majesty's Interest in the Government of Country *Corporations*; to sit in their grave *Assemblies*, to make *Burgesses*, and *Freemen*; and to do other decent *Jobs*, such as the Circumstances of the Times may require, as any *Constitutional*, or *Mechanical* Christians, upon whom that honourable *Office* frequently devolves?

If *Joseph* who was a *circumcised Jew*, and *Prime Minister* to *Phaaroah King* of *Egypt*, conducted the Affairs of the *State* with such Prudence and OEconomy, as at last so greatly contributed to the Redemption of his *Brethren* and *Country*, from *Egyptian Slavery*! Why may it not be in the Power of a *Jew* to be as useful in a *Christian Country*, under the same Circumstances?

May it not with great Justice be ask'd the *Gentlemen* of the *Association*, who made them Judges in *Israel*? As some not
greatly

greatly prejudic'd in our Favour, have declar'd it to be one of the distinguishing Characteristicks of *Judaism*, to admit *Irish-Evidences* to swear away the *Property* of their Neighbours, by the same charitable Rule of Equity, practis'd in the *Spanish Inquisition*, against the *Lives* of *Hereticks*! — A notable Way of obtaining a complete Victory, without waiting for the Impertinence of a Reply! — Surely these *Gentlemen* may without the least Impropriety, bear the Name of *Legion*, as well as those that in former Ages possess'd the *jewish Herd*.

But tho' their *Tribe*, may make a numerous Band,
The Time draws on, when they shall Understand,
The *Canaanite*, remaineth still i'th Land.

I shall conclude, with a Remark on two of my *Rabbinical Brethren*; and shall beg leave to enquire whether the Reverend Dr. G—y, Author of the *Notes on Hudibras*, has not long had all the Marks of *Judaism* upon him, circumcision possibly excepted! And whether from his *polite* Manner of *adapting* those curious remarkable *Notes*, to some *things*, and *purposes*, that never *existed*, and in all probability never will, he is not an *Israelite indeed*? — And surely no Man can ever be *sceptical* enough, to believe *Guile*, can be found
under

under the *Gown* and *Cassock* of a *Doctor* of *Divinity* !

How great a Reward is due to his stupendous Wisdom and Sagacity !——If no greater can be found, we will present him with the first Cut of our *Paschal-Lamb* !——Or something we presume might be more Acceptable,——Even the *chief Seat* in our *Synagogue*.

Finally, my *Brethren*, I am fully persuaded no one that reads the *Reverend* and *learned* Mr. *W—te's* Arguments, so laboriously Rak'd together from his *Predecessors* of several Generations past, and gone; in vindication of a *long* vindicated *Church*, that has had five hundred *Defences*, *Apolo-gies*, and *Vindications* ; but what will allow every Argument he has *Collected*, to be as well adapted to the Case and State of the *Israelites*, as to that of his own *Church* : And it must appear to every observant Reader, that the *Curate*, and the *Jew*, are both blended together, in one and the same *Person*.

The two following Lines are an observation of my old friend *Aminadab's*, on reading this Gentleman's Letters.

The Sinking Craft, in Danger seems to be,
And Sink it may indeed, friend *W—te* for thee !

After

After one or two of this *Gentleman's* Pamphlets were consign'd to the *Pastry-Cooks*; and a Third appear'd in a most wretched *Dishabille*, both of *Diction*, and *Language*; one may say with Mr. *Pope*:

Damnation follows *Death*, in other Men,
But some *dam'd Scribblers*, live to *write* agen!

F I N I S.

E R R A T A.

PAGE, 2 Line 17 for *Legislator*, read *Legislature*.
Page, 13 Line 9 for *Conscience*, read *Consciences*.
Page, 18 Line 14 for *Persecution*, read *Prosecution*.
Page, 20 Line 15 dele the Word, *with*.
Page, 21 Line 6 after the Words Holy Orders, add, *by*.
Page, 29 Line 16 for *Difference*, read *Deference*.
